

The Heritage Lodge

No. 730, A.F. & A.M., G.R.C.



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PROCEEDINGS

Vol. 8, 1984 - 85

Worshipful Master:

R.W.Bro. C. Edwin Drew

Editor: R.W.Bro. Jacob (Jack) Pos

10 Mayfield Avenue,
Guelph, Ont., N1G 2L8

FOREWORD

This volume of our proceedings is the second under this format, and marks another year of growth for our Lodge.

We have had the privilege of receiving contributions from some distinguished members of the Craft. In addition to our regular meetings in Cambridge we have held meetings in Niagara Falls and Kingston and held such special events as the McNab lecture in Hamilton and the Heritage Banquet in Toronto.

The activities of the Lodge have been many and varied, and as we approach our tenth year, in 1987, we are attempting to implement the aims and objectives as stated in our By-Laws; one of which is .."to publish the activities of the Lodge." We are indebted to our Editor, R.W.Bro. Jacob Pos, and the Editorial Board for their tireless efforts in this area.

It is a pleasure as Worshipful Master to be invited to write this foreword to the 1984 - 85 Proceedings, and I am grateful for the opportunity of sharing a thought with you:

May we be granted the wisdom to appreciate our Masonic Heritage,

May we be given the strength to preserve and protect this legacy, and

May we be blessed with the beauty of character to encourage, by EXAMPLE, THOSE WHO WILL BE OUR successors.

C. Edwin Drew, Wor. Master



CHARLES EDWIN DREW

Worshipful Master 1984 - 85

Initiated in Georgina Lodge No. 343,	1955
W. Master of Georgina Lodge No. 343,	1972
D.D.G.M. Toronto District 3,	1976
Ch. Member Friendship Lodge No. 729,	1976
Ch. Member The Heritage Lodge No. 730,	1977
H.R.A. University Chapter 241,	1965
First Princ. University Chapter 241,	1983
Toronto Lodge Of Perfection A.& A.S.R.,	1977
Toronto Sovereign Chapter Rose Croix,	1978
M.W.S. " " " "	1985
Moore Sovereign Consistory, Hamilton,	1978
Barrie Sovereign Consistory, Barrie,	1983

EDITORIAL COMMENTS

This marks the second year for the new format of the Annual Lodge Proceedings. This volume is larger than normal because of two new projects which have been introduced this year; and also because of the larger type style which is being used for the first time in response to those who requested a larger print.

The First Public Lecture was held on October 30, 1984, in the MacNab Street Presbyterian Church Hall, Hamilton, in cooperation with the Hamilton Masonic Past Masters' Association. Professor Dr. Robert L. Fraser spoke on "Sir Allan N. MacNab - The Making of the Peaceable Kingdom".

The First Annual Heritage Banquet was held on January 31, 1985, in the York Masonic Temple, Toronto. The guest speaker was R.W.Bro. H. Allan Leal, Officer of the Order of Canada who spoke on "James Kirkpatrick Kerr - His Life and Times".

Other Speakers contributing papers include V.W.Bro. Albert Foster Rodger, M.W.Bro. Nancekivell, W.Bro.H. Steward Greavette, W.Bro. Pearson, R.W.Bro. Donald Fleming and W.Bro. R.G.Halloran.

This year also saw the completion of the H.O.M.E. project. Final contributions amounted to \$116,592.35. The pre-confederation second story lodge room has been completely restored and refurbished. It has a prominent location just inside the main entrance to Black Creek Pioneer Village, Toronto. We shall endeavour to publish a complete history of the restoration project in the next proceedings.

EXPLORING OUR MASONIC HERITAGE

One of the seven objectives of The Heritage Lodge reads:

"To produce Lodge Proceedings, Research Papers and Historical Reviews; and to arrange special lectures and visual presentations".

As a member of the first Regularly Constituted Historical Lodge in Ontario, you have pledged support to these objectives when you affixed your signature to the Lodge By-Laws. Each of us should periodically review these fundamental objectives, "Lodge Proceedings, Vol.2, No. 2, October, 1978", to remind ourselves of those duties we have engaged ourselves to perform. Everyone may not always have the time, talent or desire to address all the objectives; but it is expected that each of us will apportion some effort to those objectives that lie within the compass of our attainments.

There is a special need for masonic papers, the Lodge has commitments only up to March, 1986. This does not provide sufficient time for proper review and discussion. The schedule of papers should be prepared at least 2 years, preferably 3 years, in advance. Therefore, more volunteers are needed to research and to prepare papers for submission at our Regular Meetings.

For those who are interested but perhaps apprehensive about accepting this challenge, may we recommend R.W.Bro. Wallace McLeod's paper "Preparing A Paper for Presentation In

The Heritage Lodge" Proceedings, Vol. 7, 1983-84. By exploring our Masonic Heritage you will not only reap personal satisfaction but you will be able to share your rewards with others through the pages of the Lodge Proceedings. Please give this appeal your most serious consideration and discuss your views and more especially your support and participation with the Chairman of the Lodge Committee on Masonic Information or the Editor.

NOTE - The contributors to the Proceedings of the Lodge are alone responsible for the opinions expressed and also for the accuracy of the statements made therein. The opinions expressed by the contributors do not necessarily reflect the opinions, attitudes or policies of The Heritage Lodge No. 730, G.R.C.

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THE ROMAN CATHOLIC CHURCH AND FREEMASONRY*

by

V.W.Bro. Albert Foster Rodger

In this jurisdiction we are so accustomed to having Protestant clergymen within our ranks that few of our members are aware of the fact that the Roman Catholic Church is not the only Christian church to prohibit its members from belonging to the Masonic Order, nor is it the only Christian church to question seriously the propriety of a Christian being a Freemason.

Most of us, on the other hand, have been aware of the long standing antipathy of the Church of Rome to Freemasonry. Without knowing the history of that antipathy, it would be difficult, if not impossible, for any Mason to imagine what there is about Masonry to which the Catholic Church could take exception since there is nothing about our Order that could be construed as anti-Catholic. Many of us have no doubt assumed that the animosity of the Roman Catholic Church to Masonry was occasioned by the fact that the vast majority of our members in the English speaking countries of the world, at least, are Protestants. But, as you will see, this was never alleged to be one of the grounds for the opposition of Roman Catholicism to the Masonic Order.

*Paper presented at a Regular Meeting of The Heritage Lodge held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday Evening,

September 19, 1984.

The purpose of this paper is to examine the reasons which have been advanced by the Roman Catholic Church for its attitude towards Freemasonry and to compare those reasons with the concerns expressed by the other Christian Churches about our Fraternity.

Although the Church of Rome had long been opposed to free associations of any kind, the first official attack on Freemasonry began in 1738 with the Papal Bull issued by Pope Clement XII entitled "In Eminenti". While there is some difference of opinion among Masonic scholars as to what the Pope meant when he referred to "other just and reasonable causes known to ourselves", there seems to be a consensus that the only charge made against the Craft was that it was a secret society "in which men of any whatsoever religion or sect, content with a certain affectation of natural virtue, are associated mutually in a close and exclusive bond in accordance with laws and statutes framed for themselves; and are bound as well by a stringent oath sworn upon the Sacred Volume, as by the imposition of heavy penalties to conceal under inviolable silence, what they secretly do in their meetings".

This was followed by a second Papal Bull entitled "Providas" issued by Pope Benedict XIV in 1751 which only amounted to a reaffirmation of the first one.

While these two Bulls were enforced with a heavy hand by the Inquisition in both Spain and Portugal, they were largely ignored by Catholic Masons in the rest of Europe.

In England where neither Grand Lodge nor

any of the constituent lodges under its jurisdiction had manifested any animosity whatever towards Roman Catholics, Masons were astounded by these attacks upon Freemasonry which appeared to them to have been unprovoked. This reaction was not surprising at a time when the Grand Lodge of England was being denounced in the press for admitting Roman Catholics. Instead of yielding to public pressure of that kind, Grand Lodge replied to its critics by appointing a Roman Catholic, one Thomas Duke of Norfolk, Grand Master in 1730. Some forty years later Lord Petre, another recognized leader of the Roman Catholic community in England became Grand Master and held that office for five years.

It was not until the 19th century that the condemnation of Freemasonry was extended to include not only Freemasons but other kinds of free associations throughout the world. In 1821 Pope Pius VII began the expansion by issuing a Papal Bull entitled "Ecclesiam" which enlarged the application of the two previous Bulls to the Italian Carbonari which he erroneously described as an 'offspring' of Freemasonry.

He was succeeded by Pope Leo XII who, in 1825, issued a Papal Bull entitled "Quo graviora" in which Freemasonry was, for the first time, described as a 'sect' which in the official Roman Catholic usage of that word meant an anti-Christian association and the condemnation was extended to include all other secret societies.

The next attack of any significance came from Pope Pius IX who, over a period of some 32 years, issued a series of Allocutions, Bulls, Encyclicals and Apostolic Letters in which he

denounced any association of any kind that refused to allow itself to be controlled by the Church. These pronouncements had a much greater effect on Freemasonry than any of the earlier condemnations by reason of the fact that in 1870, the Vatican Council declared the Pope to be infallible in matters of faith. As a result, a large number of Catholic Masons demitted from their lodges.

The most serious attack, however, was yet to come. In 1884 Pope Leo XIII issued Encyclicals entitled "Humanum Genus" in which he launched a wide ranging denunciation of the Fraternity. He charged Masonry with "the desire of overthrowing all the religions and social orders introduced by Christianity, and building a new one according to its taste, based on the foundation and laws of naturalism". H.L. Haywood, the well known Masonic writer in his book "Freemasonry and Roman Catholicism" explains that when Leo XIII "described Freemasonry as a 'naturalism' it was because he identified it with modern science in principle; and he attacked Masons and Freemasonry because he believed that in doing so he was attacking through them free science, free education, free thought, free speech, free assembly and free government".

The series of Papal Bulls and Encyclicals to which I have referred were concisely summed up in 1917, when the discipline of the Roman Catholic Church was gathered together in the Code of Canon Law. Canon 2335 of that document read as follows:

" Those who join the Masonic sect or other associations of the same sort that plot against the Church or against

the legitimate civil powers,
thereby incur excommunication
simply reserved to the
Apostolic See."

It was not until 1974 that Cardinal
Seper, Prefect of the Sacred Congregation for
the Doctrine of Faith, after having consulted
episcopal authorities throughout the world,
sent a letter to all the Bishops which read in
part as follows:

" The Sacred Congregation
for the Doctrine of the Faith..
has ruled that Canon 2335 no
longer bars a Catholic from
membership of Masonic groups...
and so a Cathlic who joins the
Freemasons is excommunicated
only if the policy and actions
of Freemasons in his area are
known to be hostile to the
Church."

Upon receipt of that letter, the Roman
Catholic Episcopal Conference of England and
Wales issued a statement interpreting the
ruling and pointing out that priests are still
forbidden by the universal law of the Church to
accept membership in the Masonic Order.

In October, 1981 I was informed by the
Rev. Alan R, McCormack, Vice-Chancellor of the
Archdiocese of Toronto that on the 17th day of
February, 1981, the Sacred Congregation for the
Doctrine of the Faith issued a declaration
concerning the membership of Catholics in
Masonic Associations; that it was the intention
of the Holy See to reaffirm its position that
there has been no blanket approval of Masonic

Associations throughout the world or at the national levels by the Catholic Church; but that, at the same time it left intact the provision for individual ordinaries to permit their faithful to join the Masons if local conditions were judged to be satisfactory.

At that time, I was also informed by Father McCormack that Catholics are allowed to join Masonic Lodges in the Archdiocese of Toronto without incurring any penalty, inasmuch as these Toronto Associations do not appear to be hostile to the Catholic Church or to present a threat to the faith of Catholic members.

What is the current position of the Roman Catholic Church concerning the Masonic Order? According to an article in The Catholic Register published in Toronto on December 10, 1983, entitled "Vatican says Catholics still cannot be Masons" we appear to be back to square one. That article reads as follows:

" Catholics who join the Masons commit "serious sin" and may not receive the Eucharist, the Vatican announced Nov.26.

The announcement came on the eve of the promulgation of the new Code of Cannon Law which does not include joining the Masons as grounds for automatic excommunication, as did the previous code.

"The negative judgement of the Church remains unchanged in regard to Masonic associations, because their principles have always been considered

irreconcilable with the doctrine of the Church and because membership in them remains prohibited." said Joseph Cardinal Ratzinger, prefect for the Vatican Congregation for the Doctrine of the Faith, which issued the announcement.

Cardinal Ratzinger also said the announcement on the Masons had been approved by Pope John Paul II. Cardinal Ratzinger added that Local Church authorities do not have the right to pronounce judgements on the Masons in any way which implies the easing of the Church restriction.

The Vatican announcement said that the restriction had been reiterated in a Feb. 17, 1981 declaration of the doctrinal congregation.

Sources at the doctrinal congregation told N C News Service that the congregation issued the Nov. 26 statement "to alert Catholics worldwide to the fact that some Masonic groups include anti-Catholic activity and that if they join the Masons they could get caught up in that activity."

Masonic scholars seem to agree that the proximate cause of the Papal condemnation of Freemasonry of the 18th and 19th centuries

seems to have been the fear of the Church that Masonic Lodges were being used to plot against both the Church and the State, and that the Church was fully justified in that fear as far as many of the Masonic Lodges in France, Italy, Spain and South America were concerned. Those same scholars also agree that most of the offending Lodges were irregular Masonic Lodges which had never been recognized, or from which recognition was withdrawn, by the grand Lodge of England and all other regular Grand Lodges. The most recent Vatican announcement indicates to me that the Roman Catholic Church is still unable or unwilling to draw any distinction between regular and irregular Masonic Lodges.

Now, let us examine what has troubled other Christian Churches about Freemasonry. The principal objection to Masonry from Christian Churches other than the Church of Rome came originally from certain Protestant Churches in the United States. It was not until after the First World War that similar objections began to appear in England. While some of these Churches have contented themselves with quietly forbidding their members to belong to the Masonic Order, others launched an all out attack against Masonry.

The most vehement assault has come from the Lutheran Church - Missouri Synod. In his book entitled "Freemasonry and the Churches" the Rev. Don C. Markham quotes the following statement from a publication of that Church.

" If you have the Bible you will certainly know that the true God is Father, Son and Holy Ghost, and furthermore that the first Commandment forbids the worship of any

other god. The Jews in your lodge deny Christ, and so have not the true God, and hence have no God, and yet you will with them offer up prayer to some god, not the true god, and hence you practise idolatry with them."

Similar criticism of the Craft is to be found in a publication of the Orthodox Presbyterian Church from which Markham quotes the following statement.

" In seeking to evaluate the religion of Masonry our standard must be Christianity, the one true religion. That Masonry cannot be simply non-Christian is self-evident. Neutrality with reference to Christianity is an obvious impossibility. Either Masonry as a religion is in agreement with Christianity, or it must be at odds with Christianity. Either it is Christian, or it must be anti-Christian."

In his inaugural address published in Volume 95 of the Transactions of Quatuor Coronati Lodge, W.Bro. Rev. N. Barker Cryer quotes from what he describes as the first significant critique of the Craft as to Anglican Involvement entitled "Some Considered Reflections on Freemasonry" published in 1930 by an anonymous author as follows:

" The fact is that if Christians would concentrate on living wholly for Christ and

his church, socially and spiritually, they could do everything that Freemasonry is doing for the good of mankind and far more. The work and even the merely social life of Church organization needs all the energy we have to give; and many of us are giving to Masonry service that is needed for Christ's real Temple."

Brother Cryer also refers to the fact that after a commission of four bishops reported their findings to the Greek Bishops' Assembly in 1933, from which they concluded that Freemasonry was 'a mystery religion, quite different, separate and alien from the Christian faith', Archbishop Chrysostom of Athens declared that, as Freemasonry also allows Jews and Muslims to participate, Orthodox 'clergymen cannot be permitted to take part in this association. Any priest who did so was worthy of degradation and, moreover, all the faithful children of the Church should stand apart from it.' 'It is not lawful', he stressed, 'to belong at the same time to Christ and to search for redemption and moral perfection outside Him.'

In 1951 an Anglican clergyman by the name of Walton Hannah published an article entitled "should a Christian be a Freemason" from which article Brother Cryer quotes the concluding words.

"Rome has spoken out loudly and clearly in condemnation of Freemasonry. As regards the English lodges she has perhaps overstated her case but she is

more nearly surrounded by the subversive atheism of the continental Grand Orient. A Methodist Conference at Bradford in 1927 condemned the Craft. Is the Church of England too mortally involved with this heresy to speak her mind?"

The inaugural address of Brother Cryer contains many other quotations from the speeches and writings of other Anglicans. I only intend to refer to two of these, both of which are from the works of another Anglican priest by the name of Hubert S. Box. The first extract is from his book entitled "The Masonic Death and Resurrection Rite" in which he wrote

"Freemasonry is to be regarded as a human groping after that very thing which God himself has established in his Christian Church. No doubt, there is a great deal that is of moral value in some of the pre-Christian beliefs which find expression in Masonic rites and ceremonies . . . Nevertheless for a Christian to revert for spiritual life to these shadowy types and secret mysteries of bygone centuries when in Christ we have God's whole and final revelation of truth is to go behind Christ's back and to dishonour the Incarnation."

The second is an extract from a later book

published in 1952 entitled "The Nature of Freemasonry" in which, after referring to the statement of Brother J.S.M. Ward that "Among the manifold blessings that Freemasonry has offered to mankind none is greater than that of taking the sting from death and robbing the grave of victory." Father Box replied "It is hardly necessary to point out that Christianity is accustomed to attributing those blessings to quite another source."

The foregoing examples are, I believe, sufficient to illustrate the attitude towards Masonry of many Christian Churches which are not Roman Catholic as well as the critical position taken by some Anglican clergymen notwithstanding the fact that the Church of England itself has refrained from taking any stand on the matter.

You will no doubt have observed that whereas the condemnation of the Craft by the Church of Rome appears to have been based to a large extent upon its hostility towards any association that it cannot control, the principal objection of the other Christian Churches seems to be based upon the assumption that Freemasonry is a religion.

In September 1962 the Grand Lodge of England adopted the following statement on the relationship of Freemasonry to religion:

"It cannot be too strongly asserted that Masonry is neither a religion nor a substitute for religion. Masonry seeks to inculcate in its members a standard of conduct and behaviour which it believes to be acceptable to

all creeds, but studiously refrains from intervening in the field of dogma or theology. Masonry, therefore, is not a competitor of religion though in the sphere of human conduct it may be hoped that its teaching will be complementary to that of religion. On the other hand, the basic requirement that every member of the Order shall believe in a Supreme Being and the stress laid upon his duty towards Him should be sufficient evidence to all but the willfully prejudiced that Masonry is an upholder of religion since it both requires a man to have some form of religious belief before he can be admitted as a Mason, and expects him when admitted to go on practising his religion."

That statement was re-issued by the Grand Lodge of England as recently as November 1982.

While we know that Masonry is not a religion, even some of our own members have from time to time mistakenly believed it to be so. It is hardly surprising then that some non-Masons have made the same mistake. The mere fact that our rituals and ceremonies do contain some religious components such as prayer and the use of an altar and the Holy Bible has been sufficient to convince many of our critics that Masonry is a religion. In the absence of any creed or theology, religious acts of this nature cannot, in my view, constitute a religion.

If Masonry were a religion, there would be some foundation for the charge that Masonry is anti-Christian on two grounds: first, that there is no reference to Christ in the ritual of the three Craft degrees, and secondly, the fact that a man may become a Mason whether he be a Christian, a Jew, a Moslem or a Buddhist. If, on the other hand, Masonry is merely a fraternity, the most that could be said is that Masonry is non-Christian. But even that charge would be wrong, since the name of Christ is used elsewhere in Masonry.

What conclusion, if any, can or ought to be drawn by Freemasons from the criticism levelled against our Order by the Roman Catholic and other Christian Churches? It seems to me that it always has been and will continue to be the responsibility of each individual Mason to decide for himself according to his own conscience whether or not as a Christian, or as a member of any other faith, he can continue to be a Freemason, unless, of course, his particular Church has already decided that question for him. As to Freemasonry itself, I am convinced that every member of the Order ought to be constantly reminded of the role of Masonry in the world today. In my view, that role has never been more eloquently expressed than by the words of Brother Markham in the following two passages:

"Neither functioning as a Church nor as a political group, Freemasonry has tried to maintain its integrity and meaning as a fraternal fellowship. Transcending the traditional barriers of sectarianism, politics,

nationalism and race, it is a fraternity and does not pretend to be anything else."

and

"offering a haven of brotherhood in a frequently hostile world, the fraternity serves as a reminder to all that men are and must be brothers as children of a divine Creator."

ABOUT THE AUTHOR

V.W.Bro. Albert Foster Rodger was born in Admiral, Saskatchewan, October 19, 1917. He attended public schools in Saskatchewan and received his B.A. Degree in History and Political Economy from McMaster University in 1940. He graduated from Osgoode Hall Law School, and called to the Bar of Ontario in 1943. Albert Foster Rodger and Lorna Jean Arscott of London, Ontario were married in 1949; they have two children, John 28 and Charles 23.

Professionally, A.F. Rodger was engaged in general practice in Toronto until 1959. He was City Solicitor for the City of Hamilton from 1959 to 1965. Appointed Chairman of the Municipal Law Sub-Section for Ontario Branch of the Canadian Bar Association 1964-1965. He has lectured to the Bar Admission Course from 1965-1980, and to the Family Law Sub-Section of the Ontario Branch of the Canadian Bar Association and to the County and District Court Judges' Association on costs, and divorce jurisdiction. He was appointed, by the Attorney General for

Ontario, as Vice Chairman of Civil Procedure Revision Committee in 1975. He was Honorary Vice-President of The Committee Lawyers Club of Toronto from 1979-1981.

Mr. Rodger was an Elder of Olivet United Church, Hamilton, from 1960-1965 and of Eglington United Church since 1965. He was President of Boy Scouts of Canada for Greater Toronto Region, from 1973-1975 and Honorary Vice President since 1976. He served on the Executive Committee of Provincial Council for Ontario, Boy Scouts of Canada, and as a Provincial Representative on National Council, Boy Scouts of Canada from 1974-1975; and was awarded the Silver Acorn by the Governor General of Canada, in 1975, for "especially distinguished service to Scouting".

Brother Rodger is a Past Master of Ionic Lodge No. 25, Past Grand Junior Deacon of the Grand Lodge of Canada in the Province of Ontario and a member of the Grand Lodge Committee for Revision of the Constitution.

REVIEW OF PAPER PRESENTED TO HERITAGE
LODGE 19 SEPT. 1984

by

V.W.Bro. A. Foster Rodger on
"The Roman Catholic Church and Freemasonry"

as reviewed by
M.W.Bro. Eric W. NanceKivell

I should like first to say what a fine paper V.W.Bro. Foster Rodger has presented on a subject in which I have long been very interested--The Roman Catholic Church and Freemasonry--in which he added at the end something of the relationship of other religious denominations to Freemasonry. The paper was well-researched, in particular regarding the history of the relationship from the very beginning.

Bro. Rodger explained the reason stated in Pope Clement XII's papal bull in 1738 for the Roman Catholics' objections to Masonry in general terms. This might have been expanded to include four specific objections--as stated

1. Masonry was a society composed of men of any religion or sect.
2. The oath with its grievous penalties which bound them to inviolable secrecy and silence.
3. Masonic meetings held in secret aroused suspicions of depravity and perversion.
4. Charged that Freemasons did not hold themselves bound by either civil or canonical sanctions.

Pope Benedict XIV's papal bull of 1751, mentioned in the paper, called for automatic excommunication for a Roman Catholic to join the Craft--but it might be recorded that there was some justification for this, in that Masons in France, Italy and Latin America had been attackers of the Roman Catholic Church in years past. The three Anti-Masonic Encyclicals promulgated in 1884, 1894 and 1902 imbued a great many Roman Catholics with a wholly unfounded mistrust and even hatred of the order.

In 1917, as outlined in the paper presented, the discipline of the Roman Catholic Church was stated in the Code of Canon Law (in Canon 2335 of that document) and it proclaimed that those who join the Masonic sect incur excommunication. It might be stated, however, that in July 1974 Cardinal Heenan, then head of the Roman Catholic Church in England, received a communication from the Holy See (which was promulgated in due course by the Roman Catholic Bishops of England and Wales) stating, as is contained in Bro. Rodger's paper, that Canon 2335 no longer automatically bars a Catholic from membership in Masonic groups but only if the policy and actions of the Freemasons in his area are known to be hostile to the Church.

I was interested to learn that the Vice Chancellor of the Roman Catholic Archdiocese of Toronto informed our speaker that in February 1981 the Sacred Congregation for the Doctrine of the Faith issued a declaration which said in essence that although the Holy See reaffirmed its position that there has been no blanket approval of Masonic Associations, it left intact the possibility of local Bishops and Priests permitting a Roman Catholic member of

their Church to join Masonry if conditions in that area were judged to be satisfactory.

On December 10, 1983, according to Bro. Rodger's paper (and I believe this appeared in the Press, too) the Catholic Register published in Toronto, stated, "Vatican says Catholics still cannot be Masons" and Cardinal Ratzinger (prefect for the Vatican Congregation for the Doctrine of the Faith) said that the pronouncement had been approved by Pope John Paul II because Masonic principles have always been considered irreconcilable with the doctrine of the Church.

I believe with Bro. Rodger that this most recent Vatican announcement indicates that the Roman Catholic Church still draws no distinction between regular and irregular Masonic Lodges. I further believe that in the area of our Grand Jurisdiction at least, local Bishops and Priests will continue to permit their Roman Catholic Church members to join Freemasonry.

Little was said in the paper about the situation in Quebec where the problem is much more acute, simply because the preponderance of Quebecers are Roman Catholic. I seized the opportunity at our Grand Lodge Communication in July to speak to M.W. Bro. Wm. Carmichael, P.G.M. and now Gr. Sec. of the Grand Lodge of Quebec. He informed me that recently a lodge was formed in his Grand Jurisdiction which was essentially French, would perform the ritual in French, and the vast majority of its members are Roman Catholic. He also stated that another lodge of exactly the same nature is in the process of being formed. Bro. Carmichael reaffirmed Bro. Rodger's point that priests are not allowed to join Masonry.

As far as the rest of V.W.Bro. Rodger's paper is concerned, regarding the attitude of other religious denominations to Freemasonry, I agree that the Missouri Synod of the Lutheran Church is distinctly anti-Masonic and although I can produce no factual evidence, I understand that the Dutch Reformed Church has a similar attitude.

Again, I would like to compliment V.W.Bro. Foster Roger on an excellent paper well researched, well composed and well presented on a subject that is of great interest and great concern to all of us. "The Roman Catholic Church and Freemasonry".

INTRODUCTION OF R.W.Bro. H. ALLAN LEAL

by

R.W.Bro. Wallace E. McLeod

On the occasion of the First Annual Heritage
Banquet held in the York Masonic Temple,
Toronto, January 31, 1985

Worshipful Master, members of the Heritage Lodge, and my Brethren: It is a privilege to bask in the glory reflected from our guest of honour, and I am grateful to the Master for inviting me to say a few words about my friend and brother. His life has been so rich and full that our whole evening could easily be devoted to rehearsing the details. But that is not why we are gathered together, and I must defer to the occasion.

This man has had at least seven careers, and in all he has excelled. Look at him and you will recognize the athlete's physique. In his early days he played a mean game of hockey, and he attended McMaster University on an athletic scholarship provided by the Ontario Hockey Association. At university he won the Governor General's Medal, and on graduation he was awarded a Rhodes Scholarship. During the Second World War he served in the Royal Canadian Artillery, and held His Majesty's Commission. When peace was restored he trained as a lawyer, and soon joined the teaching staff of Osgoode Hall Law School; he rose to become Dean, the senior administrator, responsible for the academic well-being of the School. In 1966 the Province of Ontario plucked him out of the groves of academe and translated him to the public service, where he has filled several

senior posts for which his legal background peculiarly qualified him: Chairman of the Ontario Law Reform Commission, and Deputy Attorney General of Ontario.

He was initiated into Freemasonry in that nest of lawyers, Ionic, No.25, in April 1952, and served as Master in 1966. He was appointed to the Board of General Purposes in 1970, and elected in 1972 and 1974. During five of those years he served as Chairman of the prestigious Committee on the Condition of Masonry, which reviews the reports submitted by the District Deputy Grand Masters. It was a cause for sorrow when the pressures of his daily avocation compelled him to curtail his Masonic activities, and he voluntarily retired from the Board in 1976. Since that date on occasion he has continued to make his presence felt; among other engagements, he spoke at Zetland's Canadian Night in 1979, and addressed the Grand Master's Banquet in 1980.

Perhaps his most lasting contributions to Freemasonry have been in some way connected with the law. He belonged to, and for some time presided over, that hard-working Special Committee that revised our Book of Constitution. In our official history, Whence Come We?, he wrote the biography of that other Masonic lawyer, our First Grand Master, William Mercer Wilson. Our guest's reports to Grand Lodge were a pleasure to hear, and remain a pleasure to read. He is a man who knows and loves the English language, and uses it well. He was born on the day which is sacred to the patron saint of actors, and so of course he knows how to please an audience. We are in for a treat this evening.

This is a man who wins recognition the way the rest of us deserve indifference; who accumulates honours the way most of us pile up debts: not just the meaningless Queen's Counsel; charter member of a Sports Hall of Fame in West Hamilton; Chancellor, that is, supreme ceremonial officer, of a major Canadian university; honorary doctorates from McMaster University, from York University, from Dalhousie University, and from the University of Western Ontario; and induction into the Canadian peerage, the Order of Canada.

Superb athlete, prize-winning student, patriotic soldier, distinguished jurist and educator, academic administrator, devoted public servant, spell binding orator, revered and beloved Freemason -- Brethern, how do you acknowledge Right Worshipful Brother H. Allan Leal?

**JAMES KIRKPATRICK KERR:
HIS LIFE AND TIMES**

by

R.W.Bro. H. Allan Leal, O.C., Q.C., P.G.S.W.

Brother Chairman, Brethern all:

I would like to thank R.W.Bro. C. Edwin Drew, the Worshipful Master of Heritage Lodge, for the gracious invitation extended to me on your behalf to address you on this auspicious occasion. When he first approached me last spring he did specifically mention January, 1985 and at the time that date seemed so remote that I fear I was too easily seduced. On one occasion I was counselled by my father, "If you think it is going to be a long winter, give someone your six month's note." The time has really gone quickly but I am pleased to be here. Your Worshipful Master has kept me meticulously informed of developments as they occurred, even of the fact that this is the first public execution that has taken place before the television cameras.

I am also most grateful to R.W.Bro. Wallace McLoed for the generosity of his introduction. It would have been tribute enough to be accorded even the briefest of introductions by the Dean of Canadian Masonic historians, which

*Paper presented at the First Annual Heritage Banquet of The Heritage Lodge, held in the York Masonic Temple, Toronto, January 31st, 1985.

he clearly is! My embarrassment is the greater that he should have been required to apply his great skills on such an unworthy subject.

It is a gracious complement, as well, Worshipful Master, that you should have thought it proper to invite me to address the brethren of Heritage Lodge and their guests on this your First Annual Heritage Banquet. Canada is still a relatively young country but we do have traditions, rites, customs, worthy of preservation and enhancement. Heritage Lodge is devoted to those purposes in a Masonic context and so, this evening, we mark the beginning, perforce modest in the circumstances, of another custom or tradition and may it continue until time shall be no more! In this connection I am reminded of the beginnings of York University in Toronto shortly after World War II. It began its existence under the sheltering wing of the University of Toronto--and initially was housed in Falconer Hall just north of Flavelle House on the University of Toronto campus. In the final year there were more faculty members than students and at the end of term, just before Christmas, Murray Ross invited the staff and students into the President's office for a modest party. That evening the following exchange took place at the dinner table of one of the students who had attended the affair:

Student: We had a bit of an event at the university today. I was invited to the President's office.

Father: What have you been up to now?

Student: Nothing serious. This was a Christmas Party for the whole university.

Father: That was a nice gesture. Good party?

Student: Yes, we mulled some wine.

Father: Mulled wine, you say! Why did you mull wine?

Student: Oh, that's the tradition at York!

This evening I have chosen to speak about James Kirkpatrick Kerr: His Life and Times. The choice was dictated on a number of grounds including among others that he served as Grand Master of the Grand Lodge of Canada in the Province of Ontario; that he was an outstanding member of the legal profession; that he was a member of Ionic Lodge No. 25 G.R.C., my mother lodge; and finally that he was an early Canadian who served his country with great distinction. Indeed, in the Grand Master's Address of M.W.Bro. S.A. Luke, Grand Master in 1917, following M.W. Bro.J.K. Kerr's death in the previous December, it was said:

He was a man of dignified bearing that won recognition from every circle of society. Neither in nor out of the fraternity is it granted so many that they shall be leaders of the people in so many walks of life. The great majority must be content if they succeed in serving much smaller communities than a nation; content if they but develop such qualities of manhood as will enable them to assist their immediate circle of society, and that attainment is

within the grasp of all.

This was contemporary judgement of the man by his peers. I note that although that excellent historical work, "Whence Come We?" gives justifiable prominence to certain of illustrious former brethern in the form of the caption "Life and Importance of William Mercer Wilson"; "Life of Otto Klotz"; "Life of John Ross Robertson"; it does not do so with respect to James Kirkpatrick Kerr although considerable text throughout the book is devoted to his Masonic endeavours and accomplishments. I am not suggesting that it was wrong not to single him out for special treatment. That was a value judgement for others to make. I am saying, however, that the book said enough to kindle in me the desire to learn more about this man of my profession and my fraternity. This address is the result of what I have learned.

He was born in Guelph, in the then Province of Canada, on August 1, 1841, the eldest son of Robert Warren Kerr and Jane Hamilton Kirkpatrick. He died at his home "Rathnelly", in Toronto, on December 4, 1916, aged 75 years. In his biographical sketches special mention is made of the fact that he was educated at the Galt Grammar School under a certain Dr. William Tassie. Being rather intrigued by this specific reference to his educational mentor I pursued the point far enough to ascertain that Dr. Tassie was a Dublin born educationist who emigrated to Canada in 1834, received his first degree at University College, Toronto, his M.A. from there in 1858, and an LL.D. from Queen's University in 1871. Tassie became headmaster of the grammar school at Galt in 1853 and under him the school acquired a national reputation.

He later became headmaster at the Collegiate Institute at Peterborough and died on December 15, 1886. This country owes educators like Dr. Tassie a great debt of gratitude.

Having been born in 1841, James K. Kerr's entry upon the scene coincided with the formation of the new Province of Canada, under the Act of Union, 1841. This was meant to implement the recommendations of the Durham Report of 1840, which in turn was commissioned in order to establish the causes of the rebellions in Upper and Lower Canada in 1837 and to recommend remedial measures. Lord Durham, you will recall, was born John Lambton, was called "Radical Jack" and was one of the principal architects of the great Reform Bill of 1832 in Britain, by which the representative nature of our parliamentary institutions was transformed and democratized for all time. So, too, the Act of Union, 1841, marked the beginning of the end of colonial rule for our country and enabled us to take the first faltering steps towards the responsible self-government which we enjoy today. Strangely that process was not completed until we patriated the Constitution in 1982.

One can imagine that the young student's mind would have been made well aware of the developments and vicissitudes of our changing political and social structure and institutions. He would have followed historical developments like the American Civil War 1861-1865 with great interest and, because he was already a member of the Bar at the time of the Charlottetown Conference in 1864 and the Quebec Conference in 1866, he would have been caught up in the debates and developments in establishing our new country. He would have been a month shy of 26 years of age when Canada

was established on July 1, 1867. From that date until his death in 1916 he had a full legal, political and fraternal life. His death, of course, occurred during the depths of despair in World War I with the blood and flower of our manhood sacrificed in the engulfing slime and mud of the Somme and associated disasters. I like to think that somehow he would have become aware of the eventual and redeeming result of that holocaust.

But, if I may, I would like to enlarge a little on those three facets of his career--the legal, political and fraternal or Masonic.

Our subject was admitted as a student-at-law in 1857 and graduated from the Osgoode Hall Law School and called to the Bar of Canada West (now Ontario) in 1862. Since the regulations of the Law Society have always prescribed that one must have reached his majority before call, this was the earliest he could have been called in any event. Do not be misled by the fact that his law course extended for five years. That was normal in those days since most students began their legal training as matriculants and not university graduates as they do today. Indeed, the matriculant class entry qualifications continued until 1952, although in recent times they were few in number. Many of our greatest lawyers and jurists sprang from the matriculant class, which has led some cynics to comment that we have missolved the whole business of legal education.

James K. Kerr joined the firm of Blake, Kerr and Wells in 1862 and remained a partner in that firm until 1885. The members were Edward Blake, Hume Blake, J.K. Kerr and Rupert

Wells. This represents the modest beginnings of one of our truly great Canadian legal institutions, the law firm known today as Blake, Cassels and Graydon located in Commercial Court West. It is one of the largest law firms in Canada with 150 lawyers, at last count, and down through the last century and a quarter has gained for itself an enviable international reputation for sound ethical practices and the delivery of imaginative and competent legal services to its clients and, thus indirectly, to Canada as a whole.

It is interesting to note that in the Ontario Law List for 1866 the firm is stated to be located in the Masonic Hall. Perhaps some of you will know this from wider knowledge of the history of Masonic buildings in this area. The Masonic Hall was situated at 12 Toronto Street, on the west side of Toronto Street and on the south side of Adelaide Street. It was constructed in 1857 and was one of the first of Toronto's "tall" office buildings. For this reason it was the first to be equipped with a hydraulic passenger elevator. I suspect when the building was demolished they moved the elevator to the building at 888 Yonge Street. For many years the building was known as the head office of the Canada Permanent Mortgage Corporation which now occupies rather more impressive quarters at the corner of Adelaide and Bay. The Masonic Hall building was demolished in 1960 and the land on which it stood now accommodates the head office of the Excelsior Life Insurance Company.

That he personally made a substantial contribution in the legal world cannot be doubted. In 1864 he married Anne Margaret, daughter of the Honourable William Hume Blake

though the latter's connection with the firm is uncertain. It would be good to think he was astute enough to marry the boss's daughter. He was appointed a Queen's Counsel in 1874 and served as a Bencher of the Law Society of Upper Canada, the governing body of the legal profession from 1879 to 1896. Since this is an elective office subject to the votes of the general membership of the profession it attests to his popularity on the one hand, and on the other to his commitment to his own profession since the office, though often onerous, was then and remains today unpaid.

Again referring to the memorial delivered by M.W.Bro. S. A. Luke in 1917 at the Grand Lodge Communication following M.W.Bro. Kerr's death, the deceased is stated to have been an acknowledged legal authority, having had many responsible positions in the commercial and political world, being a director of several important industrial companies, and was speaker of the Senate from January, 1909 to 1911.

It is to his political career that we now turn. In the brief biographical sketches available he is referred to as a prominent Ontario Liberal. Be that as it may, he was appointed to the Senate, Parliament of Canada in 1903, and as already indicated he became Speaker of that body in January 1909 and retained the office until 1911 when the House of Commons was dissolved and the Sir Wilfred Laurier administration went to the people in a federal general election in which the issue of reciprocity with the United States was a major issue. The Laurier liberals lost that election ushering in the administration of Sir Robert Borden, under whose leadership we were destined to enter and wage World War I. At this time J.K. Kerr was 70 years old and although the

official records reveal that he continued as the senior legal partner in the firm of Kerr, Davidson, Peterson and McFarland until his death, it is assumed he was not politically active after 1911. The legal firm continued under the above name until 1938.

That a legal and political life as active as this should have left room for an equally active Masonic career is quite remarkable in itself. James Kirkpatrick Kerr, the barrister, was initiated into Ionic Lodge No. 25 G.R.C. on May 5, 1863, while still 21 years of age. He was passed to the second degree on June 2, 1863 and raised to the degree of Master Mason on September 1, 1863. Bro. Kerr's registration number, allocated on initiation into Ionic Lodge, was 89. The latest registration number allocated by the lodge is 1233 from which the inference may be drawn that its numbers never have been large over the past one hundred and forty years. Each of us, I am sure, take justifiable pride in, and have great affection for, our mother lodge. I am eager to state that I am no exception to this. Ionic Lodge was constituted in 1847 and originally numbered 18 on the register of the Ancient Grand Lodge of Canada. It was one of the 49 lodges of that Grand Lodge which participated in the union with the lodges of the Grand Lodge of Canada on July 14, 1858 to form the new Grand Lodge of Canada. Ionic was renumbered 25 G.R.C. and has lived in happy union and perfect harmony ever since.

Bro. Kerr became the 13th Master of Ionic Lodge at age 24 in 1865 having served as Junior Warden the previous year but never as Senior Warden and having been a member for only two years. He was worshipful Master again in 1866, became a life member in 1874 and was voted into

honorary membership on May 7, 1895.

It is common knowledge I believe that until fairly recent times the membership of Ionic Lodge No. 25 was heavily larded with members from the legal and medical professions. Bro Kerr's own legal firm over the years contributed such stalwarts as Gordon Munnoch, Q.C. Bro. Kerr was the first of three Ionic brethren to have served as Grand Master of the Grand Lodge of Canada. Other lodges have a better record than that. The contribution of Ionic brethren, however, to the life of their country is not a matter for apology. Indeed, the names of a number of Ionic Brethren appear in chapter 18, "The Mason in the Community", of Whence Come We?; a record of which any and all lodges could be proud.

In dealing with James Kirkpatrick Kerr as Grand Master I would like to dwell on four matters only: (i) his eventful and onerous year as Acting Grand Master; (ii) the suppression of the rebellion of 1876; (iii) the date of the Annual Meeting of Grand Lodge; and (iv) the rules respecting masonic trials.

At the Annual Communication in 1874 M.W.Bro. Wm. Mercer Wilson was elected Grand Master, R.W.Bro. J.K. Kerr was elected Deputy Grand Master and M.W.Bro Thomas Bird Harris was elected Grand Secretary. Bro. Harris had been active in the formation of Grand Lodge in 1855 and had acted as Grand Secretary in each year until his death, with the exception of 1856, and in that year he was Grand Registrar. His death on August 18, 1874 cast a substantial burden on the Grand Master and his Deputy, R.W.Bro. Kerr. But this was only the beginning of calamities to come. On January 16, 1875 the Grand Master Wm. Mercer Wilson died and R.

W.Bro. J.K. Kerr became Acting Grand Master at the tender age of 34 years. Obviously this would have been at the peak period of his legal practice. How he could have managed for that period without a Grand Secretary and without a Deputy Grand Master is hard to imagine and the stresses and strains are apparent in the Grand Master's Annual Address for 1875. At that Annual Communication he became Grand Master in his own right and held that exalted rank for two years.

There can be no doubt that the unhappy episode involving the insurrection of a number of Masonic brethren in the purported establishment of "The Grand Lodge of Ontario" tried the mettle of Bro. Kerr early and severely. The sordid story is told adequately in Whence Come We? dealing with the events of 1875. What started out as a dispensation to some brethren in London to meet as "Eden Lodge" escalated into a major jurisdictional confrontation with a group of Masonic brethren purporting to establish a new Masonic governing body known as "The Grand Lodge of Ontario". It was alleged that after the settlement with the Grand Lodge of Quebec and the loss of the lodges to that grand jurisdiction in 1874 that the Grand Lodge of Canada no longer represented a delineated territorial jurisdiction and, therefore, the formation of a Grand Lodge of Ontario was necessary. There were other allegations of maladministration and improper Masonic practices but none were substantiated. Indeed, in the Annual Address for 1875 as Acting Grand Master, Bro. Kerr answered each allegation in turn. Chiefly as a result of his firm but enlightened intervention the explosive situation was dampened and controlled although the issue of the reinstatement of the recalcitrant brethren was not finally settled

until 1896. The steam had gone out of the kettle long before that.

Those of us who have been around long enough to remember the pre-Royal York Hotel sites for the Annual Convention of Grand Lodge will be amused to contemplate that that particular problem had been around for over one hundred years awaiting sensible solution. I can do no better than to repeat the story as presented in "Whence Come We? at page 109:

The Date of the Annual Meeting.
A resolution was passed in 1876 that Grand Lodge should consider whether the time of holding its Annual Communication might not be changed to a cooler month than July. The Grand Master, M.W.Bro. J. K. Kerr, was unexpectedly called to Britain for the latter part of June and perhaps for July 1877. Because of his forthcoming absence and in order to test the sentiment for altering the time of the meeting, the Grand Master caused a circular to be mailed to each lodge on June 27, 1877, stating that Grand Lodge would assemble formally on July 11, but that no business would be transacted.

Grand Lodge reconvened on September 12, 1877 with M. W.Bro. Kerr on the throne. A constitutional amendment was presented and adopted, to change the date of the Annual

Communciation from July to September. A notice to reconsider the question was ruled out of order. The Board of General Purposes expressed its doubts, on purely constitutional grounds, about the propriety of the manner in which the meeting for the current year had been postponed. The date of the Communication, it noted, being fixed by the Constitution, could be changed only as directed by the Constitution.

Although a motion to move the Communication from September back to July was defeated in 1878, it passed in 1879. The July meetings were resumed in 1880 and have continued ever since.

The only aspect of that episode of special interest to a lawyer is to conjecture on why he was suddenly called to London. At that time, of course, appeals from Canadian courts still lay to the Privy Council in London, England. Although the Canadian courts usually rise at the end of June for the summer recess, this is not true in England where the courts normally sit through July and resume in October. One wonders whether our Grand Master had business of this nature to attend to. Be that as it may he certainly was right enough that annual communications in July in non-air conditioned premises in this jurisdiction are not conducive to meaningful discussion and may be risky for some of our more elderly brethern.

Finally I would like to say a few words about Bro. Kerr's contribution to what might be referred to as Masonic jurisprudence.

Our existing Masonic literature would appear to be accurate in the statement that no provision was made for rules of practice respecting Masonic trials in the 1855 Constitution. By 1872 the need was felt for a statement, not only of what constituted Masonic offences and what did not, but also a code of rules and regulations for the government of Masonic trials. This task was entrusted to R.W.Bro. J.K. Kerr and he reported thereon in 1874. His rules and Regulations for the Government of Masonic Trials were adopted and printed in 1875 and bound together with the Resolutions and Rulings of Grand Masters which had been compiled by R.W.Bro. Otto Klotz.

The rules formulated by R.W.Bro. Kerr were for the conduct of trials before a lodge but these were to be applied by analogy to those trials before other tribunals, for example commissions.

Having had some part to play in the formulation of our new constitution and rules adopted in 1979 and effective January 1, 1980, I am struck by the legal scholarship, sensitivity and fairness that went into the preparation of their predecessors in 1874--more than one hundred years before. In turn it prompts me to say that it would be a mistake to believe that the protection of human rights and freedoms in this country begins with the Charter of 1982. May I add a footnote for posterity, perhaps, by disclosing that it was V.W.Bro. A. Foster Rodger, Q.C. of Ionic Lodge No.25 who did the first draft of the sections

in Part IV of the new 1979 Constitution dealing with these matters.

In rounding off this rather disjointed statement of the Masonic career of Bro. Kerr, one must add that he was District Deputy Grand Master in 1874 at the age of 33. He was representative of the Grand Lodges of Missouri, Indiana, Texas, New Jersey and Utah, near his Grand Lodge. He was a royal Arch Mason; Provincial Prior, Knights Templar; Past Grand First Principal; A. & A. S.R. 33^o and Kerr Lodge No. 230 in Barrie is named in his honour. The motto of Heritage Lodge No. 730 G.R.C. is "Light from the Past". Truly the light from the past shed by these worthy masons can be a sure guide into the uncertainty of the future.

May I express my gratitude to M.W.Bro. Robert E. Davies and his support staff at Grand Lodge offices for their generous cooperation and assistance in the researching of Grand Lodge records; to John M. Hodgson, Q.C. of Blake, Cassels & Graydon for his gracious and generous gesture in making the information in their history of the firm available to me; to Roy Schaeffer, Research Archivist of the Law Society of Upper Canada; and to R.W.Bro. Wallace McLeod for his encouragement and support which has aided me in ways he could not know.

THE HISTORY OF NIAGARA DISTRICT "A"*
A.F. & A.M., G.R.C.

by

W.Bro. H. Stewart Greavette

The newspapers in their "comic strips" often have cartoons and comments that are interesting and amusing and at times very poignant. A recent one that created some interest among our agricultural population showed reporters interviewing a farmer who had just won a lottery, "What are you going to do with the lottery money?", they asked. He replied, "Oh, I guess I'll keep farming until it's all gone!".

One of the more interesting ones that I have come across was the Morning Smile in the Globe and Mail, Feb. 27, 1982. It read:

"The trouble with today's generation is that they have not read the minutes of previous meetings".

Tonight we hope to introduce you to the minutes of the previous meeting as far as Masonry, its ideals and practices, its following and influence and its actions and artifacts have influenced and been influenced

*Paper presented at the Regular Meeting of The Heritage Lodge held in the Masonic Temple, Niagara Falls March 20, 1985.

by events in the Niagara region. We are perhaps not looking at what may be defined in the strictest terms as a high level, academic multi-footnoted dissertation. There are plenty of those around - ranging from Robertson's "The History of Freemasonry in Canada", or his multi-volumed set of original notes that are in the collection of the Grand Lodge Library, to the very readable "Whence Come We" which was authored by many but developed under the hand of Wallace Macleod. Rather we would prefer tonight to give you a series of vignettes outlining some interesting events that have occurred in the Niagara area. From this it is hoped that your interest will be peaked and that you might go to some of the sources that are available at the Grand Lodge Library, the Special Collections section at Brock University or even a reprinted publication that is to be made available through Heritage Lodge.

Winston Churchill once said

"History is just one damn thing after another"

A lot of damn things happened in Niagara and from them our history evolved.

The word Niagara is an Indian word. Ovinagarah, Ongiara, Niagara along with perhaps forty other forms of the word, which in the tongue of the Neutral Indians means "The Strait", was the name given to that part of Ontario lying between Lake Erie and Lake Ontario.

The Niagara Peninsula has been the cradle of much of the historical, political and fraternal development of the province of Ontario. It was here that the Neutral Indians

first held sway, keeping apart the warring Hurons and Iroquois. Father Hennepin visited the mighty falls at Niagara in 1678 and opened the way for the first French Explorers and British settlers. Early attempts at local government were practiced here. The surrounding hills have echoed from the cries and the guns of war and the fields have been stained with the blood of many. Progressive communication systems were developed. And much of the early history of our Masonic Brotherhood in Upper Canada was written here.

This paper is an overview of the development of Freemasonry in Niagara as reflected in the lodges that now comprise Niagara District 'A'. It is intended to show the evolution of the district and the formation of its constituent lodges. Many of the early lodges survived but for a short time. However a few in the Niagara Peninsula continue to flourish, providing a thread along which to weave our story.

Masonry was introduced to the Niagara frontier by the Lodge of the 8th or King's Own Regiment of Foot. This lodge was issued a field warrant (No.255,E.R.) in 1755. The regiment came to Canada in 1768 and was garrisoned at Fort Niagara from 1773 to 1785. Several settlers from the west side of the river were initiated - the earliest recorded being in 1780. (See Whence Come We? -P.18)

The first civilian lodge of which there is record was St. John's Lodge of Friendship. It was warranted in 1782 or before, probably by the Prov. G.L. of New York (Ancients). It seems to have drawn its membership from those initiated into the Lodge of the 8th Regiment and probably from the United Empire Loyalists.

This lodge was rewarrented in 1795 by the First Provincial Grand Lodge of Upper Canada (Ancients) as No. 2. The lodge became Niagara No. 2 in 1845 and retained that name and number when it joined with other lodges in 1855 to form the Grand Lodge of Canada.

A third lodge, St. John's Lodge No. 19 received its warrant from the Prov. G.L. of Quebec (Moderns) in 1787. It appears to have worked in close harmony with St. John's Lodge of Friendship until 1794 or 1795 when they amalgamated to form No.2. At the time of the Constitutional Act of 1791, these lodges were two of only four that were active in Upper Canada.

The first record we have of Masonry in Upper Canada is the original Master Mason's certificate given to Bro. Joseph Clement and dated Sept. 23, 1780. It reads:

AND THE DARKNESS COMPREHENDED IT NOT.

We, the Master, Wardens and Secretary of Lodge No. 156 of Free and Accepted Masons from the Grand Constitution of England, held in the King's or 8th Regiment of Foot.

Adorned with all their honours and assembled lodge in due form, do hereby declare, certify and attest, to all men lightened by the truth, and spread on the face of the earth, that the, bearer hereof, our worthy Brother Joseph Clement, has been by us lawfully entered an Apprentice,

Passed a Fellow Craft, and after having sustained with strength and courage the most Painful Works and Severest Tryalls, we have raised him into the sublime degree of Master Mason, and have entitled him, as such, to the mysterious and most secret Works of the Royal Art, and he may, without demur or hesitation, be admitted or incorporated into any Lawful Warranted Body wheresoever met, congregated or convened, having to the utmost of his power strenuously supported and contributed to the advancement and interest of Masonry with zeal and power.

Jno. Bailey,
J. McLauchlan, S.W.
Francis Sinclair, J.W.

Ne varietur.

Given under our hand and the seal of our Lodge this 23rd day of September, A.L. 5780, A.D. 1780.

John McLauchlan, Acting Sec'y.
J. Ross Robertson, Vol. I, pg. 256

That there was discontent with some of the practices of the Grand Lodge of England is evident from a letter written by St. John's Lodge #19 in 1788. It concerned the lack of a receipt from the Grand Lodge of England for fees forwarded to the Provincial Grand Lodge of Quebec for the registration of the Lodge. The Brethern write:

"what surprises us most is that we have no acknowledgement for the money we have remitted to the Grand Lodge of England for constituting the Lodge at Niagara called St. John's Lodge; unless the Prov. Grand Lodge can give the said Lodge of Niagara as assurance that their Fees have been regularly paid, so that they may be registered by the Grand Lodge of England, we fear they will follow the example of some other Lodges in this Province by refusing to contribute a single shilling to the contingencies either of this Grand Lodge or that of England, and we will not undertake to answer for the consequences: for with all our attention & Zeal & Desire to conform to the true principles of our institution, we have not been a little reproached, not from any error on this side of the water, and we beg to leave to say we have struggled hard to preserve the unanimity & harmony that has hitherto prevailed".

J. Ross Robertson, Vol.1,pg.276

These statements would come back to haunt the Grand Lodge of England in 1855.

In June of 1791 the government Land Board recognized the fraternity by providing a

meeting place for it. On that date it authorized the building of a public house and a Mason's Lodge next to it. Why one would build a Mason's Lodge next to a tavern is open for conjecture. However, perhaps that is the origin of the unofficial forth degree.

This was the first lodge room built especially for Mason's in Upper Canada. It was an historic meeting place, being a two storey building with the top floor dedicated to the craft and the bottom floor devoted to public use. The meetings of the agricultural society were held here, as were conferences between Governor Simcoe and the Mohawks. Mrs. Simcoe in her diary indicated it was also used for Sunday Service.

The War of 1812 provided some interesting views of the conduct of our Masonic ancestors during the conflict. It is perhaps worthy of note that the civility which was practice among members of the craft was seemingly not extended to the soldiers at large. The discrepancies between duty to country and belief in the teachings of the craft are certainly worthy of the consideration of one cognizant of the philisophical implication of each side. Be that as it may, events reputed to have occurred during that time make for interesting reading. Two such stories are as follows:

"The following is given on the authority of an American captain of infantry, who took part in the capture of Fort George during the 1812 war. (Actual date 27th May, 1813). The British troops were informed that orders had been issued to the American soldiers

to give no quarter. This had probably been done for the purpose of inducing them to fight with greater desperation and to prevent desertion. After Captain Arrowsmith's Company had landed and formed, he led them to the charge. The British troops retired as the Americans advanced, leaving a young wounded officer in the line of Arrowsmith's Company. As they approached he arose on one leg (the other was broken) and attempted to get out of the way, believing they would bayonet him if he did not. Unable to accomplish his purpose he fell but turning to them as he sat on the ground, he gave a soul-thrilling appeal to a Mason. Captain Arrowsmith described his feelings at that moment as the most extraordinary he had ever experienced. I felt, he said, as if the hairs of my head stood upright and held off my hat. But he instantly called to the wounded man, "Don't be afraid, my brave fellow, you shan't be hurt". Soon after he saw a surgeon, and informed him that a friend of his, with a red coat, lay wounded in the rear near a certain bush, and requested his attention to him, a wish that was immediately complied with. Arrowsmith, who was wounded in the head during the same battle, was shortly

afterwards laid by the side of his friend with the red coat, where they had time to cultivate an intimate friendship, which lasted for many years".

J.E. Taylor CMRA #44

Capt. John P. Clement, who died in 1845, was a brother of Bro. Joseph Clement, a member of lodge No. 156, in the 8th regiment, and a member of lodge No. 2, of Friendship, Queenston, and a U.E. Loyalist, who fought on the side of the British in Butler's Rangers. When the incident referred to occurred he had charge of some Indians, and was fighting at Chippewa. Clement's company had advanced and had taken some rifle pits, when the captain observed one of the enemy wounded, whom the Indians were about to scalp.

The poor prisoner, scarcely able to stand, and with his left hand helpless from the blow of a tomahawk, saw that he would have to pay a terrible penalty of savage warfare and struggled with a powerful Indian, whose keen knife was ready for its gory mission. With a wild shout the American freed himself, and, seeing an officer crossing an earthwork and coming toward him, he

hastily gave a sign and appealed for protection, calling on the officer to save him from a cruel death. Capt. Clemont took in the situation at once and with fleet foot, for he was young and active, rushed to the aid of his brother, and, as in the uplifted hand of the savage the bright blade glistened in the morning sun, descending to its deadly work, Clement seized the strong arm, threw the Indian on his back, ordered him off, and, although the British had to retreat, called an orderly and had the officer carried away as a prisoner. A surgeon was found and the wounded man conveyed to a farmhouse, where the greatest care was taken of him. When sufficiently recovered he was sent to his home in the State of New York, forever, grateful that he had knelt at a Masonic altar.

It is related that Clement some months afterwards was taken prisoner by the Americans and lodged in a neighboring jail, in New York State. The next morning when visited in his cell he found his custodian was the very man whose life he had saved at Chippewa. That night a friend came to him and intimated that at early dawn the jail door would be on the latch and that outside a horse,

wagon and driver would be in waiting to convey him as quickly as possible to the frontier.

Robertson

And of course what tales are there to tell of the events surrounding Laura Secord, wife of Bro. James Secord and great, great, great, great aunt of R.W. Bro. Wally Secord and the young gallant Lieutenant James Fitzgibbon, later to be appointed Deputy Provincial Grand Master in 1822.

A dark time for the Craft occurred in the 1820's and surrounded the alleged disappearance and murder of William Morgan. Whether he was murdered by Masons in Niagara or died in the mid 1800's in Hobart, Tasmania depends on the account read and the evidence believed. Nevertheless it is a fact that Masonry on this continent was forced underground. Lodges in Niagara, as with all other places, virtually ceased to meet. In the United States an Anti-Masonic political movement influenced the decisions of voters for many years. Jewels and masonic documents were stored away and carefully guarded. There is record that the regalia and records of Union Lodge in Grimsby were hidden in a cave in the escarpment and protected by a brother whose family preserved them during the hostilities of 1812-1815.

Between 1791 and 1855 no fewer than six attempts were made to organize the lodges in Upper Canada that worked under dispensation from the Grand Lodge of England. The First Provincial Grand Lodge operated from 1792 to 1817. The Schismatic Grand Lodge at Niagara operated from 1802 to 1822, the Grand Masonic

Convention from 1817 to 1822, the Second Provincial Grand Lodge from 1822 to 1842, the Second Convention from 1842 to 1844 and the Third Provincial Grand Lodge from 1844 to 1858. Several Lodges appeared and disappeared in the Niagara region during those years, but two, St. George's No. 15 and Amity No. 32, were warranted and continue to operate today.

St. George's Lodge was given their charter in 1816 by the Schismatic Grand Lodge at Niagara. It appears that St. George's had begun meeting in 1814 but that the level of hostilities created by the War of 1812 and other uncertainties prevented the charter from being delivered for two years. The lodge remained active until about 1837 when it temporarily ceased operation. It was revived under the Third Prov. G.L. in 1846 and had operated continuously since that time.

Masonry in the Dunnville area began in 1850 with the institution, under the Third Prov. G.L. of Amity Lodge, then No. 29. In 1854 a second lodge, Wellington Lodge, was warranted under the Irish constitution. Wellington Lodge became one of the founding members of the Grand Lodge of Canada in 1855 and it was given the number 24. Wellington Lodge and Amity Lodge worked in close harmony, sharing meeting places and attending each others ceremonies and social functions. With the Union in 1858 of the G.L. of Canada and the Prov. G.L. of Canada West, Amity was given the number 32 and Wellington became number 52. A proposal for union with Amity was rejected by Wellington in 1859. In 1865 Wellington Lodge surrendered its charter to the G.L.C. It is assumed that its brethren then affiliated with Amity.

In July, 1855, a meeting of major importance was held at Niagara Falls. The occasion was a communication of the Third Prov. G.L. Much discontent had arisen through the years with the functioning of the various Grand Jurisdictions in Canada. (See Whence Come We? - P.68) When a call for a special meeting to discuss the problem was rejected, the separatists met and resolved to ask every lodge in the province to send delegates to Hamilton on Oct. 10, 1855 "for the purpose of considering the expediency of establishing an independent Grand Lodge of Canada".

Kivas Tully, Thomas Harris, John Morrison and other distinguished brethern from our Masonic past were at the Clifton House that day - not far from where we meet this evening. The Provincial Grand Master, Sir Allan Napier MacNab and his deputy Thomas Ridout orchestrated a group of moderates who called for restraint and the sending of a further memorial and delegation directly to England. Not wishing to be delayed further, the separatist met and passed the necessary resolutions. Between July and October much work was done in preparation for that historic meeting and there is little doubt that the brethern of Niagara, with expertise gained from many years in the craft, participated fully in the organizational decisions.

With the formation of the Grand Lodge of Canada in October, 1855, the long process of evolution of the masonic districts began. It was necessary that districts be formed and that district responsibilities be allocated. The delegation of responsibilities improved the functioning of the organization, established sound links between the central authority and its member groups and developed a feeling of

involvement and belonging. A high level of involvement was essential if the newly formed Grand Lodge was to 'spread the word' and become recognized by other Grand Jurisdictions as being efficient, stable and representative of masons in Upper Canada.

At the formation of our Grand Lodge, three districts, Western Central and Eastern, were established. The two lodges from the present Niagara District 'A' that joined the Grand Lodge of Canada in 1855 were Niagara Lodge and St. George's Lodge. They were placed as part of the Central District.

The communication of 1856 authorized the formation of seven districts. The Niagara peninsula became part of Hamilton District which stretched from London to the Credit River and Huron and Bruce counties south to Lake Erie.

Maple Leaf Lodge and Amity Lodge joined the district in 1858. Maple Leaf was newly constituted and Amity joined as a result of the union. In 1859, the numbering system of constituent lodges became formalized and the numbers that we are familiar with today (Niagara No. 2, St. George's No. 15, Amity No. 32, Maple Leaf No. 103) were assigned. The same year it was recommended that the Grand Lodge be divided into 14 districts. A division into 10 districts was accepted at the communication and Hamilton District was redefined to be the counties of Halton, Wentworth, Lincoln, Haldimond and Welland.

The fifth of the lodges that eventually formed Niagara 'A' was constituted in 1860 in Smithville when Ivy Lodge No. 115 was formed. It was to work in Smithville for the next

eleven years.

By 1861 there were 19 lodges and 805 members in Hamilton District. A standard work had been exemplified in 1859 and was now in widespread use throughout the Grand Jurisdiction. A standard recommended form for lodge minutes was adopted at the annual communication in 1861.

Confederation saw the Hamilton district boasting 22 lodges and 933 members. The Grand Lodge had 185 lodges and approximately 7000 members under its banners. (An interesting problem arose for the Grand Lodge at the laying of the corner stone of the Parliament building in Ottawa - see Annual Communication 1867). 1867 also saw James Seymore becoming increasingly prominent in Grand Lodge activities as D.D.G.M. for Hamilton.

In 1870 Mountain Lodge was formed in Thorold. It became No. 221 on the register. It can be seen from the higher lodge number that the Grand Lodge of Canada was growing very rapidly. During the 10 years from 1860 to 1870 upwards of 110 lodges were given their charters. Even though 38 lodges would be ceded to the Grand Lodge of Quebec by 1874, 6 to the Grand Lodge of Manitoba in 1875, and several others relinquished their charters due to inactivity, the Grand Lodge of Canada's sphere of influence grew steadily.

The district Deputy's report of 1870 called for the formation of a district called Niagara to be made up of the counties of Lincoln, Welland and Haldimond. At the annual communication that year the province was reorganized into 16 districts, Niagara being formed along the recommended lines with sixteen

lodges.

James Seymour became Grand Master in 1871.

James Seymour

G.M. 1871-72

- Born Limmerick, Ireland 5-11-1825
- Died St. Catherines 9-1-1888
- Newspaper Editor and Collector of Customs
- Initiated Barton Lodge No. 6, Hamilton 13-2-1850
- Affiliated St. George's No. 15, St. Catherines 7-7-1857
- Charter Member of Maple Leaf No. 103, 1858
- W.M. Maple Leaf 1860
- Helped found Mount Moriah Chapter No. 19 (Charter First Principal)
- Grand First Principal 1874
- Helped found Seymour No. 277
- Founder of Plantagenet Preciptory No. 19, 1866. Charter Eminent Commander
- Grand Junior Deacon 1860
- Grand Junior Warden 1862
- Board of General Purposes 1863 until his death
- D.D.G.M. of Hamilton 1866-1867
- Deputy Grand Master 1869-71

Ivy Lodge moved from Smithville to Beamsville due, in the words of the District Deputy, to the "lodge languishing for some time in that former place". Seymour Lodge No. 277, Port Dalhousie, received its charter in 1872 and Temple Lodge No. 296, St. Catherines joined the district in 1873. Dufferin Lodge No. 338, Wellandport, was warranted in 1876. The first recorded joint Divine Service occurs in 1876. It was sponsored by St. George's, Temple and Maple Leaf on Dec. 31st.

In 1876 there was an attempt to organize the grand Lodge of Ontario. This 'clandestine' organization formed a number of lodges throughout the province and many brethren of the Grand Lodge of Canada joined. The grand Lodge of Canada rejected this group and all brethren recognizing it were suspended (see Whence Come We-P.107).

During these years the Grand Lodge of Canada held many special communications throughout the province to lay the cornerstones for churches, schools, federal, provincial and municipal offices, Y.M.C.A.'s, lodges and the like. The Grand Lodge met in most parts of the district at one time or another for such ceremonies. This practice continued until the early 1900's. The annual communications were also held at a number of locations, from Cornwall to Port Arthur-Fort William and from Sarnia to Niagara Falls to Ottawa. On several occasions the Niagara peninsula hosted the annual meeting at St. Catherines or at Niagara Falls.

One hundred years ago (1882) the jurisdiction of the Grand Lodge of Canada stretched from the Holy Land (Royal Solomon Mother Lodge No. 293, Jerusalem) to the North West Territories (Prince Albert Lodge No. 381, Prince Albert). There were 348 lodges and over 18000 masons owing allegiance. There were 23 lodges in the Niagara district. Membership was strong (No.2 - 46, No.15 - 116, No.32 - 83, No. 103 -89, No. 115 - 51, No. 221 - 76, No. 277 -46, No. 296 -56, No. 338 - 26) and yet the District Deputy of the day mentioned those three universal concerns in his annual report: (1) attendance; (2) adherence to obligations; and (3) masons in name but not in reality. St. George's, Maple Leaf and Temple Lodges bought

and operated a number of grave plots for use by masons. A District Life Assurance Co. was functioning in the peninsula.

R.W.Bro. W. Gibson from Beamsville was elected D.D.G.M. in 1884. He was later to become the second Grand Master to come from the Niagara district (1896).

A short history of the Niagara district was included in the D.D.G.M. report of 1886 (p. 87-89), and the following year it was recommended that a district history be written. Niagara became District No. 10 in 1886 with 22 lodges. There was "great discord" at Amity. The prospects of Dufferin and Seymour were seen as poor.

In 1892 a celebration was held at Niagara No.2 commemorating 100 years of Masonry in the province. It appears that at this time the practice of visiting with the D.D.G.M. became the rule. A picture of M.W.Bro. Seymour was presented to Seymour Lodge by his son. When the D.D.G.M. visited Maple Leaf Lodge he witnessed three initiations and two passings on the same night.

W. Gibson

G.M. 1896-98

- Born Peterhead, Scotland 7-8-1849
- Died Beamsville 4-5-1914
- Civil engineer, Quarrier, Contractor - worked on St. Clair tunnel, Welland Canal, Victoria Bridge (Montreal)
- M.P. for Lincoln 1891 (Liberal - Whip 1900)
- Home in Beamsville now Great Lakes Christian College.
- Affiliated Ivy Lodge, 1879, Master 1881, D.D.G.M. 1883-84
- Past Grand First Principal

- Supreme Grand Master of Great Priory
- Scottish Rite 33^o

By the turn of the century, the Niagara district appeared to be recovering from a time of low attendance and lack of interest that had lasted for the previous five or six years. The Grand Lodge of Ontario ceased to exist and its members were absorbed into The Grand Lodge of Canada. The districts continued to be reorganized (22 districts in 1904) but Niagara remained the same. W.J. Drope was elected D.D.G.M. in 1902. He was from Union Lodge No.7 in Grimsby and became the third district mason to serve as Grand Master (1924).

In 1907 Temple Lodge boasted a full musical ritual and the St. Georges Quartet was well known throughout the district. The first record of a District Chaplain being appointed occurred in the D.D.G.M. report of 1908. Much effort was made at visiting. All lodge rooms in the district had been dedicated by 1910. A sleigh load of brethren from Dufferin instituted Coronation Lodge No. 502, Smithville, in Jan. 1912. Dufferin was later visited by a yacht load of brethren from Welland.

World War I produced much patriotic and nationalistic rhetoric which was duly recorded in the Proceedings of Grand Lodge. Grand Lodge supported the Belgium Relief Fund to which Niagara brethren donated \$2405 from Oct. 1914 to July 1915. 1916 brought yet another reorganization of districts. This time Niagara No. 10 was reduced to 20 lodges with the remainder being placed in other districts due to distance, local interest, etc.

The five years following the Great War were a time of significant growth in Masonry in

the province. In 1922 there were 497 warranted lodges and 29 others under dispensation. Niagara grew by 5 lodges during that time with 4 being granted charters in 1923. Two of those were to become part of Niagara 'A' - Adanac No. 614, Merritton and Perfection No. 616, St. Catherines. That same year the districts were once again reorganized. Thirty-two districts were created with Niagara No. 10 having 24 lodges (Union No.7, Grimsby went to Hamilton 'B'). A past Masters Association was flourishing in St. Catherines. By 1929 it was called a Master's and Warden's Association. Maple Leaf Lodge was famous for its musical ritual. Six hundred district masons attended a reception for the Grand Master at St. Thomas Hall, St. Catherines, in 1927.

W.J. Drope

G.M. 1923-25

- Born Northumberland County 1866
- Died Grimsby 20-6-1927
- Teacher - founded Lake Lodge School for Boys at Grimsby
- Initiated Peterborough Lodge No. 155, 1892
- Affiliated Union No.7 1899
- W.M. 1900
- D.D.G.M. 1902
- Board of G.P. 1907 until his death
- D.G.M. 1921
- Royal Arch Mason, Scottish Rite, Royal Order of Scotland

Between 1926 and 1930 interest for dividing Niagara into two more manageable districts waxed and waned. A petition from the district in 1927 indicated that all but one lodge favoured division. A Grand Lodge committee set up to study the matter reported that only twelve or thirteen lodges actually

supported this move. In 1929 petition was made again. The Grand Lodge committee found this time that all but one lodge supported the division. At the annual communication in 1930 Niagara District was divided into two districts, Niagara 'A' with 12 lodges and Niagara 'B' with 13. Niagara 'A' had come into being.

The Niagara peninsula was divided, for Masonic purposes, on a diagonal from Niagara to Dunnville across the peninsula. Lodges to the south and east were designated as Niagara 'B'; those to the north and west Niagara 'A'. While the distance between Niagara-on-the-Lake and Dunnville is considerable, it is felt that the lodges grouped in Niagara 'A' were done so for two reasons. It was felt that lodges which enjoyed masonic fellowship from the earliest times should be part of the same district. It also appears that Amity, Coronation and Dufferin expressed a strong desire to remain in the same district. Thus when a motion re: division was drafted in St. Catharines on Mar. 7, 1930 under the direction of the D.D.G.M., R.W.Bro. James Dakers of Temple Lodge, it was accepted and passed by all but one of the District Lodges.

Events in Niagara 'A' between 1930 and 1941 are at best sketchy. The district minute book for that time period has been lost and thus no accurate records are presently available. In fact, there is no record of a district meeting to elect a D.D.G.M. prior to 1945. The district minute book (1941-1980) shows that in 1944 it was decided that no district meeting would be held due to the fact that the G.M. had visited 'A' and 'B' in April 1943, that Grand Lodge had dispensed with the British War Relief Fund and that there was a

shortage of gasoline and tires. In 1945 (July) the district secretary writes:

....and the shortage of gas and scarcity of tires, it was not considered advisable to hold any meetings (district) during the year (1944-1945).

While we realize that this book is for the recording of the minutes of "any district meetings that may take place", we thought it would be of some interest to future generations of Masonry to know while it was not thought advisable to hold district meetings, the interests of the various lodges and Masonry at large was not lost sight of.

By 1935 it was realized that a formula for selecting the lodge that would put forward a candidate for the office of D.D.G.M. should be adopted. At a meeting on May 7th of the year, it was moved by R.W.Bro. J.H. Brown, seconded by R.W.Bro. J.N. Allan:

that we, an assembly of wardens, masters and past masters of the District of Niagara 'A' at St. Catherines, Ont., May 7th 1935, having in mind the continuance of harmony throughout the district, agree that the D.D.G.M. shall be elected from one of the lodges in St. Catherines once every third year, and from one of the other lodges situated outside the City of St. Catherines each

succeeding two years; and that a copy of this resolution be sent to each lodge in the above mentioned District of Niagara 'A'.

It was understood that each lodge in the district would have a candidate in turn. The first cycle, deemed to have begun in 1931, was Amity, Seymour, Maple Leaf, Dufferin, Mountain, St. George's, Coronation, Adanac, Temple, Ivy, Niagara and Perfection. This resolution was re-affirmed at a district meeting in St. Catharines in 1942.

When St. Andrew's Lodge was instituted in 1949, it was necessary to amend the resolution. At a district meeting in Smithville in June 1959, it was moved by R.W.Bro. Allan and seconded by R.W.Bro. J. Backers:

that the agreement regarding the election of a D.D.G.M. from amongst our lodges be amended by adding "and because of the institution of another lodge in the City of St. Catharines, that city shall have the D.D.G.M. in the year 1961 and each 13th year thereafter".

This resolution was carried at that meeting and at the district meeting in July, 1950, and was reconfirmed in July 1953 and in 1954. (In 1959 this resolution was altered to read "...in the year 1960-61 and...").

In 1960, after the formation of Grantham Lodge, No. 697, the 'gentleman's agreement' was again altered. It was now referred to for the first time in the minutes as a 'rotation' and

it was moved by V.W.Bro. Don Mable, seconded by W.Bro. Bill Mable:

that Grantham Lodge, No. 697 be included ...and that (it) be inserted in the rotation immediately ahead of Mountain Lodge in the next rotation.

The motion was carried and the established order became, beginning in 1960-61, St. Andrew's, St. George's, Coronation, Adanac, Temple, Ivy, Niagara, Perfection, Amity, Seymour, Maple Leaf, Dufferin, Grantham and Mountain. It was also informally agreed that lodges would be able to switch their places with another lodge during a specific rotation in order to allow a lodge the privilege of a D.D.G.M. during anniversary years, etc. This has been done on several occasions.

There appears to be some confusion regarding the existence of a formal Past Master's or Master's and Warden's Association in the District. In the D.D.G.M.'s reports of 1919 and 1929 reference is made to a Past Master's Association (1919) and a Master's and Warden's Association (1929) that were flourishing. Interest in these associations seems to have disappeared during the 1930's because at a district meeting in January 1942, consideration was given to the adviseability of forming a Past Master's Association for Niagara 'A'. After some discussion it was moved that the matter be left over to the next meeting. In March, 1942, it was moved that the D.D.G.M. call a meeting of past Masters, Masters and Wardens of the district at least twice a year. That motion was carried.

Meeting of Past Masters, Masters and

Wardens were held in Nov. 1942 and Feb. 1943. The next recorded meeting was in Oct. 1946 when it was passed that the D.D.G.M. be president and the district secretary be secretary of a past masters organization. There were to be five committee members - two from the city (St. Catherines) lodges and three from the outlying district. Although the five committee members were named, there is no record of this group ever meeting.

In Oct. 1950, a meeting of Past Masters, Masters, and Wardens was called for the purpose of organizing a Master's and Warden's Association based on the model of a similar organization in Niagara 'B'. A motion to form the association operating under the present By-Laws of the Niagara 'B' association was carried. The first officers were: C.C. Martin - Pres., C.A. Sankey - V.Pres., F.Davis - Sec. Treas. The new association agreed to hold its first meeting at Niagara, No.2. The association continues to flourish.

In 1942 consideration was given to the possibility of adding Union Lodge, No. 7, Grimsby to Niagara 'A'. The matter was to be taken up with Union Lodge and if they were interested Grand Lodge would be approached. There is no record of further discussion on this matter.

On July 18, 1945, Grand Lodge adopted the criteria for presenting a medal, called the William Mercer Medal for Meritorious Service, to members of the fraternity who excelled in service to their Lodge and to the community. It was named in honour of William Mercer Wilson, the first Grand Master of the Grand Lodge of Canada. The medal is presented to brethren, W.M. and P.M. excluded, who have

demonstrated "meritorious service...far beyond the usual service expected of an officer or member". Brethern meriting this honour are recommended to Grand Lodge by their own lodge. The Award Committee, after due consideration of information submitted to them, rule on the application. The Lodge, by means of a resolution, support the awarding of the medal.

The following bretheren of Niagara 'A' have received this high honour.

Frank J. Forse - Mountain	--1958
Robert Benson - Temple	--1964
William Howard Garringer - Amity	--1968
Clifford Naylor - Maple Leaf	--1968
Walter Robson Scott - Ivy	--1969
John Thomas - Perfection	--1974

The question of concurrent jurisdiction between Niagara No. 2 and Niagara 'B' was first discussed in 1946. The matter was referred to Grand Lodge. Eventually concurrent jurisdiction of all lodges in the district was approved (1974).

W.Bro. P.G. Moore of Perfection Lodge presented a register to the district in 1946 that was to be placed in the St. Catherines Hospital for the convenience of all members of the order whether residing in this or other outlying districts. Brethern 'enjoying' a stay at the hospital were, and still are, asked to record their names in it so that Sick and Visiting Committee members will have an easier time visiting masonic brethern. A second register was later placed in the Hotel Dieu Hospital, St. Catherines, the gift of Maple Leaf Lodge.

Niagara 'A' gained special attention in 1960 and 1961 as a result of their donations of blood. The district topped the Grand jurisdiction both years by giving 482 and then 516 pints of blood - that is one donation for each seven members of the craft in the district. Since the Grand Lodge only began its official support of the project in 1957 (first report 1958), it can be seen that Niagara 'A' responded well and quickly to the challenge. Throughout the 1960's the annual count remained in the 300 to 400 range. With the count dropping in the early 1970's it was decided to award a trophy in 1974 to the lodge achieving the highest percentage of donations per membership. This immediately stimulated interest as the total number of donations for this district increased three fold from 1974 to 1975. The trophy was won by Coronation in 1974 and has been won every year since then by Amity Lodge. The district total has remained in the 200-250 donation range for the past few years.

The district has a tradition of nominating at least two brethren for the office of D.D.G.M. at each annual meeting. It is customary that the in line D.D.G.M and his proposed successor both have their names put forward. After nominations have closed, the successor, with the consent of his nominators, bows out. This tradition began in 1950 when W.Bro.F.R. Davis (Temple) was nominated for the office of D.D.G.M. It being Adanac's turn, Bro. Davis withdrew his name in favour of the brethren from Adanac (two were nominated). The custom continues today.

A second tradition revolves around R.W.Bro. Rev. Alex Campbell. For many years it has been Bro. Campbell's 'duty' to express the thanks of the district to the outgoing D.D.G.M.

and to offer congratulations and support to the new D.D.G.M. Bro. Campbell's gift of rhetoric and sense of humour close the meeting on a happy note.

In 1965 Niagara 'A' had the privilege of supporting the fourth Grand Master to come from the district.

J.N. Allan

G.M. 1965-1967

- Born Dunnville 13-11-1894
- Dairyman
- O.A.C. 1914
- Agricultural Rep. for Lanark, Wentworth
- Grace United Church Elder
- Served on Canboro and Dunnville councils
- Mayor of Dunnville
- M.L.A. Haldimond 1951
- Cabinet 1955 - Five Portfolios
- Initiated Amity 1919
- W.M. 1925
- D.D.G.M. 1931
- Board of G.P. 1947 to present
- D.G.M. 1963-1965
- McCallum Chapter, Scottish Rite 33^o, Royal Order of Scotland, Shriner.

R.W.Bro. C.A. Sankey reported in 1976 that Brock University was about to reserve a section of the special collections room for the housing of masonic books donated to its library. The books were to be maintained by the university and would be available to the brethren for on property perusal. Lodges are requested to donate copies of their histories and any other worthwhile publications they might have to the library at Brock. The section has steadily grown, providing a good starting point for masonic research. Some 300 volumes and publications are currently on file.

In 1976, the Masters and Wardens Association sponsored the publication of the Niagara 'A' Grapevine, a newsletter designed to provide a way of publicizing events of interest throughout the district. The newsletter has been published periodically since that time (No.9 in Jan. 1982). Lodges have been invited to submit material for the newsletter in a hope that by such communication the district lodges may have closer contact with each other. A second recent district project was participation in the display of historical artifacts at the 125th Annual Communication in 1980. The three senior lodges, Niagara, St. George's and Amity displayed materials from their own collections. The remaining lodges pooled examples of masonic memorabilia.

Niagara 'A' is a district rich in history and tradition. Niagara has been at the forefront of Masonry in Ontario for 200 years. It has given much and received much. But Masonry is not a place or a room or a time. It is a feeling, a belief that is shared by like minded men. It is sharing, visiting and fellowship. Niagara 'A' has displayed these qualities for all of its history and has a degree of fraternal fellowship that is second to none.

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ABOUT THE AUTHOR

W.Bro. H. Stewart Greavette was Initiated into Freemasonry in Golden Rule Lodge No. 409, Gravenhurst, Ontario, in June, 1967; and the following year affiliated with Perfection Lodge No. 616, St. Catharines. He was Installed as Worshipful Master of Perfection Lodge in 1974 and was elected Secretary of the Lodge in 1984.

Brother Greavette is a member of Elgin Lodge of Perfection, Niagara Rose Croix and Moore Sovereign Consistory; and a Charter Member of The Heritage Lodge No. 730. Brother Greavette is active in the District of Niagara A being Chairman of the District Committee for the 125th Anniversary of the Grand Lodge of Canada in the Province of Ontario 1979-80 and District Historian and Librarian from 1980 to the present.

THE KINGSTON MASONIC TEMPLE

by

W.Bro. Gordon Halloran*

The land on which the Kingston Masonic Temple stands was first deeded, in 1822, to three citizens who held the land in trust for the Union Church Society. A frame church building was built on the land and served the needs of the Society until 1864. The congregation was comprised of Congregationalists, Baptists, Methodists and American Presbyterians.

In 1864-1865, at 126 Wellington Street, the first Congregational Church was erected. The architect was John Power. It was of Gothic design and considered the most beautiful example of Gothic architecture in North America. To better comprehend the nature of the group constructing the building, the following excerpt is taken from Horsey's History of Kingston:

*W.Bro. Halloran is a Past Master of the Ancient St. John's Lodge, and the Chairman of the Lodge Committee on Masonic Education. This brief history of the Kingston Masonic Temple was presented on the occasion of the Regular meeting of The Heritage Lodge held in the Temple on Saturday afternoon, May 18, 1985.

"Congregationalism had its origin in England during the period of religious ferment in the reign of Queen Elizabeth. Its adherents became known as 'INDEPENDENTS', asserting the independence of the individual congregation; as distinguished from EPISCOPALIANS and PRESBYTERIANS. The church body was made-up of local christians; united in fellowship and, electing its own ministers and administering its own discipline by popular vote, with no interference except by fraternal council, from any other ecclesiastical body. Possibly no religious movement made a deeper impression on the Protestant population of the English speaking world."

In 1891, the church building was partially destroyed by fire, but it was immediately rebuilt. The architect for the rebuilding was J.B Reid, and the superintendent was Arthur Ellis. At the time of rebuilding, the main body of the church was enlarged by adding transepts with beautiful stained glass windows in the north and south walls. A new pipe organ was also installed at this time. The interior was finely finished, the seats being of birch with mahogany trim, all cushioned in crimson plush, and Brussels carpet of the same crimson shade covered the entire floor of the sanctuary. All appointments were complete, even to a 'perophone' in the pulpit,

which could be connected with any seat for use of the hard of hearing.

Sections of the hand sewn, red crimson carpet can still be seen in the main sanctuary and entry, and with good care will serve the masons for many years. Examples of the sturdy birch pews can be seen in the N.E. corner on the dias.

The beautiful pipe organ, a traction model, has been pronounced one of the best examples of a pure Bach Organ in the country. The inscription on the plate reads "S.R. WARREN & SON, TORONTO" and the label shows: "CONGREGATIONAL CHURCH, KINGSTON".

The brass chandelier in the centre of the sanctuary can be raised and lowered; it must have been a gas light before the time of electricity, and was rated as '42 candle power' since there are six clusters of seven candles symetrically arranged around the outer circumference.

Another important highlight that can be appreciated only from the interior of the sanctuary is the colourful stained glass window in the north wall measuring about 12 feet in width and 20 feet in height. It was installed in loving memory of Peter Robertson Henderson, who died 24th June, 1895 and Henrietta June Henderson, who died 20th December, 1896, depicting that beautiful christmas scene of Mary and Joseph with the child Jesus at Jerusalem, according to the law of the land, offering a sacrifice to the Lord of "a pair of turtle doves or two young pigeons". The inscription is taken from the second chapter Saint Luke, verses 28 and 29:

Then took he Him up in his
arms, and blessed God, and said
Lord, now lettest thou thy
servant depart in peace,
according to thy word.

There is another completed stained glass window in the south wall and can be observed when ascending the stairs to the upper banquet halls. The theme is FAITH, HOPE and CHARITY.

The building was acquired by the Masonic Bodies of Kingston in 1923, after a sale transacted by the last minister, Rev.R.J. Wilson. The interior of the church proper was remodelled, resulting in the magnificent lodge room now in use.

On Tuesday evening, 18th February, 1947, shortly after 10:30 p.m., a disastrous fire, believed to have originated in the attic above the banquet hall, swept through the west wing of the temple building causing damages estimated at about \$40,000. Firefighters battled the blazing inferno with eight hose lines and the aerial ladder for 2 hours before bringing it under control. Many feared the fire would spread through into the main lodge hall. Anxious eyes were cast on the huge \$2,500 organ, thought by many to be the finest in the city. The Kingston Whig-Standard went on to explain that earlier in the evening "members of the Minden Lodge had been decorating the banquet room with aluminum foil. In the past 6 months close to \$10,000 had been spent on redecorating and reshingling the building. The value of the whole structure was placed at

close to \$175,000. Fortunately, the main artery of the building, which housed the main lodge hall of the structure was undamaged. Needless to say the next day's edition of the Kingston Whig-Standard carried the following announcement:-

"AT HOME" CANCELLED

Minden Lodge's 24th annual 'At Home', scheduled for tonight at the Masonic Temple, has been cancelled until further notice.

Among the lodges housed in the time-honored temple on the corner of Wellington and Johnson Streets were: Ancient St. John's No. 3, Cataragui No. 92, Minden No. 253, Queens No. 578, Royal Edward No. 585, the Frontenac Chapter, and the Hugh de Payens Preceptory.

After the fire of 1947, the building was rebuilt as we find it today. The responsibility for the reconstruction was placed upon the members of the Kingston Masonic Board of Trustees, who were elected from the various masonic bodies that used the Temple. To them we owe a debt of gratitude for the opportunity of meeting on this occasion in this magnificent edifice.

SIR JOHN ALEXANDER MACDONALD AND MASONRY

by

W. Bro. Charles E. Pearson

I believe it is necessary to begin with a short history of the life of John Macdonald to understand how he attained a level of such magnitude as to be unsurpassed in the history of Canada.

He was born in Glasgow, Scotland on January 10, 1815 (1). He with his mother, a younger brother James, two sisters Margaret and Louisa, and father Hugh immigrated to Canada in 1820, arriving in Kingston in July of that year. His mother, Helen, had relatives in Kingston which, at that time, was the most important town in Upper Canada. The city offered inducements in the form of one of the strongest fortresses in Canada, excellent schools, and churches, and other social graces not found in other parts of Upper Canada.

John started school at the age of seven, later attended school in a log cabin at Adolphustown and eventually returned to Kingston to continue his education which ended at age 15.

His mother and father decided he was to become a lawyer and since no law schools existed then, he became in 1830, an articled student with a prominent Kingston lawyer, George MacKenzie.

He worked in the office all day and studied law at night. Fortunately for Macdonald, with his love of reading and his

ambition to do better than his father, who had failed in business at least three times, he showed a natural aptitude for law. At the age of 17 he was managing a law office in Napanee and at 18 he ran the office of a cousin in the settlement of Hallowel - now Picton. But he wanted more than this.

In 1834, when he was 19, a cholera epidemic devastated Kingston and his old teacher, George MacKenzie died as a result. John decided he was going to be his successor.

At the age of 21, he passed the exams for barrister-at-law, opened his own law office and took in two law students - Oliver Mowat and Alexander Campbell; a law office which now contained a future Prime Minister, premier of Ontario and Lieutenant Governor of Ontario.

By age 25, in 1843, he was a very successful and highly respected citizen of Kingston, - a member of St. Andrew's Presbyterian Church, the Young Men's Society, the St. Andrew's Society and the Celtic Society. But he still was not satisfied - he asked a friend - a prominent Orangeman in Kingston, what he could do to become popular. He was told to "join the Orange Lodge and become an alderman." Before the end of the year Macdonald was both, and thus began his rise to leadership of his adopted country.

It is probable that his entry into Masonry was prompted by this same desire to be popular, for many of the best known merchants, military and church leaders of the community were masons as were many of the provincial legislators. It was not uncommon, at the time, for masonic meetings to be reported in the local newspapers⁽²⁾. It is also probable that

in masonry he saw another source of knowledge to explore.

Thus on March 14, 1844, John Macdonald was initiated into Masonry in St. John's Lodge #5 Kingston⁽³⁾ - acting under the Certificate of the United Grand Lodge of England at St. John's #491, Kingston, Canada West.

St. John's lodge had just re-opened during the previous December, having ceased working in 1834 - "When it was thought prudent by the W.M. and members, to cease working until such time as the lodge could be beneficially worked - with advantage to the Craft and the World at large" - after a period of nine years, owing to the Morgan Incident.

John Macdonald was one of twenty-eight new members to join St. John's Lodge, along with 46 masons who affiliated, during 1844. He was neither the youngest nor the oldest of the 28, nor was he the only one to have a distinguished career awaiting him. One, Henry Smith, initiated also on March 14th became Solicitor-General for Upper Canada from 1854-58⁽⁴⁾ and like Macdonald was knighted. Also the Rev. William A. Adamson became Chaplain of the Legislative Council of Canada.

John Macdonald was passed to the 2nd degree on April 22, raised on June 27, 1844. There is no evidence of taking an active part in St. John's lodge but he remained a member until his death.

On February 3, 1845, he was awarded the Honorary degree of Mark Master Mason by St. George's Lodge of Montreal. On February 24, 1848 he was exalted as a Royal Arch Mason in Victoria Chapter #643 of Montreal, at

Kingston⁽⁵⁾.

On April 10, 1848, he became a member of the Mystic Knights Templar, Chapter 491, the Ancient Frontenac Chapter and a month later, on June 14th, became a member of the Hugh de Payans Encampment at Kingston⁽⁶⁾.

On July 23, 1875 he affiliated with Zetland Lodge #326 Toronto and demitted on May 9, 1884. He was made a life member of Civil Service, Lodge No. 148, Ottawa in 1888 and became an Honorary Life Member of Lafayette R.A. Chapter #5 Washinton, D.C.

John Macdonald entered Provincial politics in 1844 and for 47 years politics took up much of his time⁽⁷⁾. He became a government minister in 1847 and here it seems impossible to separate his involvement in politics and masonry. During the time of his parliamentary career in Toronto, he was in constant contact and conflict with Sir Alan MacNab, an old fashioned Tory and also a mason, who considered Macdonald an upstart.

In 1842, MacNab, while still only a Fellowcraft was granted a P.G.M. under the Scottish Constitution and in 1844 was granted a patent as P.G.M. from Grand Lodge of England⁽⁸⁾. Strangely, MacNab did not reveal his patents at the time nor did he actively prosecute his position. In the same manner his leadership of the government of Canada West was sadly lacking - to such an extent that John Macdonald was looked on as the actual leader of the party in the province of Ontario.

Here we can see how his political life was to influence his masonic activities in the future. All during the 1840's and 50's right

up to Confederation, Macdonald was the leader, the chief negotiator, the conciliator, and yes, even the bully of parliament in both Canada West and Canada East⁽⁹⁾. He convinced everyone that the country must remain loyal to Britain and not allow itself to be annexed to the U.S.A. He was able to see that there could only be a united Canada with the inclusion of French Canada and in this, formed a union with George Etienne Cartier which lasted until Cartier's death in 1873. (This is the historical fact behind the official name of highway 401). He was convinced that Canada must have its own government and yet must not cut off its ties with Britain.

Surely this must have had much to do with his acceptance, later on, as representative of Grand Lodge of England and also why he was chosen for the honour. Confederation was not an easy forgone affair, but a long hard struggle that would have stopped a man with less ambition. His home life was no less a struggle, with his first wife in constant ill health, and the loss of their first son only a year after his birth. Macdonald did not give up on either count but showed a strength of character with which few men are blessed. And if he did take solace occasionally in drink, his mind was not befuddled by the after effects, in fact, it seems he became sharper witted as a result.

In 1860, H.R.H. The Prince of Wales later to become King Edward VII was to lay the corner stone of the new Parliament Buildings in Ottawa⁽¹⁰⁾. T.D. Harrington who was then G.M. wrote to Bro. John A. Macdonald the Attorney General of Canada asking if the Freemasons would be invited to assist. Macdonald acknowledged the letter and promised to attend

to the matter. The Governor General approved of the presence of the craft but felt it necessary to consult the Prince, who was not a member of the Order. This was no great problem but as matters turned out even though the G.M. was assured up to the last moment, the craft was not officially represented at the laying of the corner stone.

Unfortunately, a letter appeared in the Freemason's magazine published in London to the effect that the craft has been slighted and the G.M. snubbed.

In February 1861, Macdonald wrote a letter to the G.M. expressing his regrets at the contents of the letter and assuring him that such was not the case, that the Parliament of Canada held the craft in deep respect. This letter was jointly signed by John A. Macdonald, the Attorney General and John Rose the Commissioner of Public Works.

For his part in bringing about Confederation he was awarded the K.C.B. in 1867 and thereafter was known as Sir John Alexander Macdonald.

Sir John now became Canada's first Prime Minister and now his masonic involvement began. While Upper Canada had its own Grand Lodge there were lodges in Ontario and Quebec who still held warrants under Provincial Grand Lodge of England. Very soon after Confederation he received his warrant from Grand Lodge of England which states in part⁽¹¹⁾:. .

"As chairman of the recent Conference of Delegates from British North America on the measure of Confederation do hereby nominate,

constitute and appoint him our representative."

In July 1868, the 13th Annual Communication of Grand Lodge in Ontario was held in London, Ontario. R.W. Sir John A. Macdonald, Canada's foremost statesman, honoured the meeting with his presence and presented his appointments as Representative of the United Grand Lodge of England. He was received with Grand Honours and the rank of P.G. Senior Warden was conferred upon him.

The first of his masonic problems was with his regalia. It appears that Grand Lodge of England was providing him with an apron, collar and jewel - his predecessor - a Bro. Stephens, also sent his regalia to Sir John by way of the secretary of Grand Lodge of Canada. Sir John had to request that the secretary return these to Bro. Stephens, no small matter at that time, because Stephens now resided in Britain.

About a year later Sir John received a draft⁽¹³⁾ from London, England on Gore Bank, Hamilton, Ontario for the sum of 10.2.7 which was probably to pay for his regalia. This apron, collar and warrant now hang in the Masonic Temple - Kingston.

While Nova Scotia and New Brunswick had their own Grand Lodges, those in Quebec were still under Grand Lodge of England or Grand Lodge of Canada in Ontario and feelings were beginning to run high by some Quebec Lodges that they wanted to control themselves. Communications between Grand Lodge of Canada, Grand Lodge of England, and Sir John with charges and counter-charges being stated made the situation almost parallel to the problems leading to Confederation. Sir John could only

state that he had no authority to demand anything from the lodge. Grand Lodge of England stated that they had no desire to hold anyone under their authority and that if the lodges so desired they could form their own Grand Lodge.

On October 20, 1869, a petition from the brethren of two Quebec lodges Albion #17 and St. John's #182, was sent to G.M. of Grand Lodge of England stating their intentions to form the grand Lodge of Quebec stating as their main point of contention, "on account of the separate Political existance of the Province of Quebec." About the same time a report was printed in the Montreal Daily news that a "large and influential body of masons in P.Q. were contemplating the establishment of their own Grand Lodge."

In January 1870, the Gr. Secretary printed a notice to inform all interested parties of those lodges which now declared allegiance to Grand Lodge Quebec. But all was not yet settled, as in March, Sir John received a request from a brother of St. George's Lodge #440 E.R. The lodge decided to remain under English Registry - The Master wanted to go with Grand Lodge of Quebec and held all books and records. Sir John was requested to interfere in this and other such instances, and also to grant dispensations to others. This, he replied, he had no authority to do.

About this time Sir John was to come down with a serious illness and the next correspondence is January 10, 1871 from General Secretary of Grand Lodge Quebec - John H. Isaacson. First he expressed fraternal regards to Sir John and congratulations on his restoration to good health and strength and

this on behalf of the Grand Lodge of Quebec informing him officially, in his capacity as Grand representatives of United Grand Lodge of England, that on October 20, 1869, Grand Lodge of Quebec was duly and constitutionally formed and that having given him time to recover from his dangerous illness, they would be pleased if he would make sure that Grand Lodge of England and the Grand Master would grant a speedy recognition and establishment of fraternal communications with Grand Lodge of Quebec, - this being essential to the peace, unity, harmony and prosperity of the Craft in Quebec and throughout the Dominion.

Sir John's reply dated January 20, 1871 states that he is only Representative of the M.W. The Grand Lodge of England in Grand Lodge of Canada. Shortly thereafter, he communicated with John Harvey, General Secretary of Grand Lodge of England. On March 23, 1871, he received a reply from England in which he was informed that Lord Carnarvon, deputy G.M. - Lord de Grey being in Washington D.C. approved of Sir John's answer to Bro. Isaacson. Thus authorities in Britain were at a loss to understand why the brethern in Quebec approached Sir John as he was solely accredited to Grand Lodge of Canada.

The letter also stated that Grand Lodge of England was not concerned as to who had authority over Freemasons in Quebec and that they should maintain relations with Grand Lodge of Canada until their differences could be settled. Under the circumstances they had no desire to interfere. Since some mediation must be interposed by which the difficulty could be healed would Sir John consider bringing his powerful influences to bear to this end? The letter also reiterates that in his position

they do not feel that Sir John should enter into official correspondence with the Quebec brethern who at present cannot be considered as a regular Grand Lodge.

April 31, 1871 Sir John From Washington D.C. addressed a letter to the W.M. of Dalhousie Lodge in Ottawa, informing him that the G.M. Earl de Grey and Ripon would be unable to visit Ottawa at the time.

June 9, 1871, a letter to General Secretary of Grand Lodge of England acknowledging receipt of certain resolutions to be sent to Grand Lodge of Canada and on the same day a letter to A. Stephenson G.M. of Grand Lodge of Canada enclosing the resolutions from England. There is no indication as to what these resolutions could be.

On June 15, 1871, Sir John received a letter from John Hervey, General Secretary from Freemason's Hall, London, regarding the petition from Albion Lodge #17 and St. John's #182, Grand Lodge of Quebec dated October 20, 1869.

The letter asked for Sir John's opinion of the subject and stated that had the brethern joined Grand Lodge of Canada, their request could have been granted without difficulty. But since they had joined a body, Grand Lodge of Quebec, with which Grand Lodge of England had no relations, they were uncertain as to their course of action and would Sir John please advise on the subject.

September 7, 1871, Sir John received a communication from Lafayette Royal Arch Chapter #5, Washington, D.C. informing him that he had been unanimously elected a life member of the

chapter.

September 13, 1871, Sir John sent his thanks on receiving this honour. He must have returned the letter of announcement for on September 26th he received another letter from Lafayette Chapter apologizing for neglecting to add his name and official masonic titles on the sheet, along with the official letter which had the mistake rectified.

November 9, 1871, once more Sir John received a letter from the General Secretary Grand Lodge of England regarding the Quebec situation. The secretary stated that the Grand Master had received repeated requests for recognition from Grand Lodge of Quebec but could not grant the request while they, in Quebec, seemed to be at odds with any recognized Grand Body. But if these differences were now settled, recognition should not be delayed further.

December 7, 1871, Sir John received a letter from the General Secretary of Grand Lodge of Canada, informing him that the Grand Master has stated that the so-called Grand Lodge of Quebec had not been recognized, nor was it likely to be, for some time to come. The Grand Master would shortly be addressing him more fully on the unhappy condition of masonry in Quebec, so that he could better inform the Grand Master of Grand Lodge of England. On the same date December 7, 1871, Sir John wrote to John Hervey, General Secretary - Grand Lodge of England, informing him of events and enclosing a copy of a letter he received from the Grand Master of Grand Lodge of Canada.

July 2, 1872, Sir John wrote a letter to

R.W. Bro. Harris, General Secretary, Grand Lodge Canada enclosing a letter from General Secretary, Grand Lodge of England regarding the suspension of Bro. Geo. Smith by the Dalhousie Lodge of Ottawa. On the same day he replied to R.W. Bro. Hervey Grand Lodge of England acknowledging receipt of his letter, and stating it was an inopportune time for Dalhousie Lodge to withdraw from Grand Lodge of England and affiliate with Grand Lodge of Canada and of the reversal of sentence against Bro. Smith by the Grand Master. The reason for the suspension was not stated.

August 10, 1872, Sir John wrote to General Secretary, Grand Lodge of Canada enclosing the answer he had received from the Home Secretary to the late Governor General on the occasion of his presenting the address of the Grand Lodge of Canada to her majesty, the Queen, congratulating her Majesty on the recovery of the Prince of Wales from his serious illness.

December 17, 1872, a letter of introduction to John Hervey, Grand Lodge of England of V.W. Bro. Bernard, Past Grand Master of Grand Lodge of Canada, requesting any assistance and fraternal kindness during his visit to Britain.

The year 1874, July 17th, once more from Freemasons Hall, London, a request for official information from Grand Lodge Canada regarding Grand Lodge of Quebec, and whether differences are amicably adjusted and recognition bestowed on that body.

October 7, 1874, Sir John received another letter from London, stating that no reply had been received for the above letter,

would he be kind enough to answer immediately. The letter also informed him of the resignation of the Marquis of Ripon as Grand Master and the acceptance of the position by the Prince of Wales.

October 13, 1874, another letter from John Hervey acknowledging receipt of a letter from Sir John, conveying to him a letter from the Grand Secretary Grand Lodge of Canada relative to the recognition of Grand Lodge of Quebec. He also apologized for the trouble caused in thinking that his previous letter may have "miscarried" and sorry that the delay was caused by so melancholy a cause.???

The letter from Sir John had informed John Hervey that an amicable settlement had been made between the Grand Lodge of Canada and Grand Lodge of Quebec, and that this announcement had been made at the Annual Communication of Grand Lodge of Canada in July, much to the joy of all concerned.

March 23, 1878, Sir John received a letter from Winnipeg, accompanied by a petition and application to Grand Lodge of England requesting a charter or warrant for the formation of a new Lodge, requesting that he forward the same to England for a favourable consideration. The new lodge to be known as "Northern Light" Lodge. The reason given for the application was that the work in Grand Lodge of Manitoba was "altogether American" and not to the liking of the signing brethren, because of their loyalty to the Crown. They were requesting a direct connection with the Grand Lodge of England.

It seems this petition must have been misplaced, for on August 1st, Sir John received

another letter from G. McMichen in Winnipeg asking if a new copy of the petition should be forwarded. A copy of the petition, dated February 25, 1878 and signed by 13 names is in the Public Archives in Ottawa.

And now approaching 65, it appears that ill health and the exertions of his public life must have been taking their toll for there is no more correspondence regarding masonry in evidence and yet, he was still held in highest regard by the public as evident by the letter from an admirer who had picked up a chip of wood from the Premier's desk in the House of Commons, which she would treasure as a souvenir, but a more romantic reminder would be a pansy blossom from the bouquet worn at last night's recital and his autograph.

Even as late as May 1891, he received a letter from an old gentleman who had supported the Tories for 41 years. During the last election campaign, fighting the Grits on behalf of his local member, had the misfortune to lose his spectacles. From his letter I quote, "I should look on it as a great favour, if you would kindly send me a pair. I am 73 years old and still ready for the fray."

In a note to his secretary Sir John wrote -
My dear Pope - I wish that none of my constituents would ever make greater demands on the party than this old man. He deserves a pair of specs and I must see that he gets a pair.

Sir John died on Saturday, June 6, 1891. On June 12, after an estimated 20,000 people had passed the bier in Kingston City Hall, a funeral procession viewed by 40,000 people from

all parts of Canada proceeded to Cataraqui Cemetery. Under the marshallship of James Greenfield of Toronto, Masons, 350 strong, from Kingston and many Eastern Ontario Lodges accompanied by members of other fraternal organizations joined the solemn procession. It took 18 minutes for them to pass walking four abreast.

On June 25, 1891, an emergent meeting was held by St. John's Lodge to present a letter of Condolence, suitably engraved, and this was forwarded to Lady Macdonald. This also hangs in the anteroom of the Kingston Masonic Temple.

There are, unfortunately, many gaps in this account due in part to completely illegible documents, not from the writing, but from the ink which has faded. Sir John was ever noted as a neat writer even in his school days when his work was held as an example to classmates. His last letters were no less easy to read.

His personal letters are many but from those in the Public Archives of Canada I have been unable to find none with any Masonic references. I might note that I counted something over 40 letters written and received in one day in 1880's, all of these in Macdonald's handwriting.

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THE MAN SIR JOHN A. MACDONALD

by

Donald Fleming

The following is the Editors interpretation of an informal presentation by the Honourable Donald Fleming at the Regular Meeting of The Heritage Lodge No. 730, held in the Masonic Temple in Kingston Ontario, Saturday afternoon, May 18, 1985. Brother Fleming, who had celebrated his 80th birthday, was just recovering from hip surgery. Nevertheless, from the warm affections shown by our Worshipful Master, R.W.Bro. Ed. Drew, Bro. Fleming could not let him down at the last minute. Furthermore he considered it an honour to address The Heritage Lodge where he felt comfortable amongst warm friends. He commended the Lodge on its research activities and as a Professor of History he found the subject of Masonic History fascinating. He stressed the importance of urging students to know the history of their country.

He commended Brother Pearson for his paper on Sir John Alexander Macdonald which had all the earmarks of an objective effort. One of the major difficulties of masonic historians is the sad dearth of information on the subject. Of the three major biographies of Sir John A. Macdonald, there is no single trace of reference to Freemasonry. The study shared with us to-day could not have been brought to light except by someone working in the Kingston area, and having access to the Public Archives on Prime Ministers, therefore everyone to-day must feel indebted to Bro. Pearson for his contribution to masonic research.

If stripped of all honours and politics, just what kind of man was John Alexander Macdonald. It could be dangerous to turn one loose on a renowned politician and on such a subject as this. The Honourable Garfield Todd, Premier of the Province of Southern Rhodesia was faced with a large population of blacks, and a smattering of European entrepreneurs creating a multi-cultural society. Todd was looked upon in Britain as the great white hope in Africa; but he was eventually dumped on the scrap heap and it took a long time before Britain finally granted Rhodesia its independence. In a personal letter to Donald Fleming, Premier Todd related the following humorous story as a summary to his missionary work in Africa: When Garfield Todd and Mrs. Carlson arrived at the Heavenly gates, they were greeted by St. Peter who asked each of them to give an account of their accomplishments on earth. After Mrs. Carlson had explained how she had organized appropriate events for the African children in her charge; St. Peter was apparently satisfied and allowed her to enter. However, when Garfield Todd, in responding to the same question, proceeded to describe his work as a missionary in Africa he unconsciously commenced his discourse with "Mr. Speaker Sir", whereupon St. Peter interrupted exclaiming: "Oh! Oh! a politician"... "You must therefore first serve a period of probation".

The story of John Alexander Macdonald begins with his birth on January 11, 1815, in Glasgow, Scotland. Five years later his father, after having failed in business, resolved to try his fortunes in the New World. Accordingly, he sailed for Canada and with his wife and four children arrived at Quebec and

then journeyed overland to Kingston. The senior Macdonald was equally unsuccessful in the new land as he failed as a merchant in a place called Hay Bay in Lennox county and again when he migrated across the Bay of Quinte to start a grist-mill in a locality then known as Stone Mills. It was just before the last move that John, who was then about 10 years of age, returned to Kingston where he attended grammar school; he was a voracious reader and became a self-made man through his own efforts. At the age of 15 John Macdonald entered upon the study of law in the office of Mr. George Mackenzie, a close friend of his father. George Mackenzie died during the cholera epidemic in 1834. Two years later John A. Macdonald passed his exams for barister-at-law and opened his own office in Kingston. During that first year, the young Oliver Mowat entered Macdonald's office as a student and studied law for four years. About the same time, Alexander Campbell who, having commenced his studies with Mr. Cassidy and after that gentleman's death, completed them with Mr. Macdonald. Some years later, the principal is Prime Minister of Canada, one of his students is Lieutenant Governor of the Province of Ontario, the other his chief adviser, and all three decorated by Her Majesty for distinguished services to the State. It is doubtful whether the records of the British Empire could furnish a parallel to this extraordinary coincidence.

Brother Fleming then reminisced about some of his own links with the 'Old Chieftan'; making mention of a leading portrait of Sir John wearing his ever familiar red tie, and he related how many an aspiring politician would have his picture taken under the Macdonald portrait.

Another nostalgic flashback concerned a very large desk with an inlaid green top, which had been the desk of Sir John A. Macdonald. It was of great historical significance to Donald Fleming who never allowed its removal for the more than 5 years that he occupied the office in the Parliament Building.

A portrait of John A. Macdonald had been in the family for many years, but back about 1880 the picture had suffered a damaging crack right across the face of the portrait. On viewing the damaged portrait, Karsh, the photographic genius, offered to repair it; the restoration was so skillful that there is not even the remotest trace of a crack.

Reference was made to a visit, earlier in the day, to Bellevue House, once the residence of Sir John A. Macdonald; a substantial Italian Villa in the suburbs of Kingston. However, his official residence in the nations capital was erected high on a crest overlooking the Ottawa river about three quarters of a mile downstream from the Parliament Buildings. It is now the residence of the British High Commissioner. Brother Fleming, reflecting for a moment, then said "it was a shame to let it go, it should have been preserved under Canadian ownership.

Sir John A. Macdonald was to Confederation what Hiram Abif was to King Solomon's temple. This was a most significant achievement by any standard the World over. And then there was George Brown, the antagonism between Brown and Macdonald is beyond our comprehension. The public to-day has no idea of the rift between these two men, but they united their forces, worked together and

brought about Confederation; after which they resumed their antagonism and never spoke to each other again.

One must claim Macdonald as the father of his Country. The Americans claim George Washington as the father of their country, and you would think his entire life was devoted to Masonry. But you ask many Canadians and they have no knowledge of his activities in Masonry. The public must be informed; we must be proud of Masonry's contribution to our historical past.

Macdonald's best statement, in which he dealt a hefty blow to the great American sentiment, was made in his last address to the people of Canada; February 7, 1891.

"As for myself, my course is clear. A British subject I was born - a British subject I will die. With my utmost effort, with my latest breath, will I oppose the 'veiled treason' which attempts by sordid means and mercenary proffers to lure our people from their allegiance".

On that historic occasion, Brother Fleming's grandfather had managed by some means to climb into the hall to hear that historic address.

John Macdonald had a weakness for alcohol, but he was conscious of his own shortcomings. He did not smoke, was a light eater but he did resort to the bottle. His weakness was the subject of many attacks by the

public. Macdonald was beset by many problems which exacted great duress and caused him severe stress and pain. The accidental death of his eldest son, who was killed by a fall when only two years of age; a mother whose delicate health gave him constant anxiety; the death of his first wife, who soon after their marriage became a confirmed invalid; and the temporary estrangement of his second son all combined to make Macdonalds' early domestic life more than usually full of care and sorrow.

John A. Macdonald, as a Mason, was active in the Craft, as W.Bro. Pearson has already indicated, but he was never a worshipful master. As a man and a politician he was free of resentment and he never harboured ill will. He was an effective debator but not a great orator. he was never cruel and entirely free of cynicism. Not many politicians can make these claims to-day. Joseph Pope*, his personal secretary, had this to say of Macdonald's faith:

"He was a firm believer in the truths of Christianity. Though, from the very nature of his duties, he was more than ordinarily absorbed in the cares of this world, he was regular in his attendance at divine service, and always found time personally to conduct family worship. He usually attended the Church

*Memoirs of the Right Honourable Sir John Alexander Macdonald by Sir Joseph Pope.

of England with Lady Macdonald, but, he cared little for external forms of worship, and was at all times ready to accept the ministrations of the Presbyterian and Methodist Churches. He was in full sympathy with the objects of the Salvation Army, for which organization he had always a kind word, and oftentimes something more".

On the first day of his seventy-fourth year, he received a poetic tribute from his friend Mr. J. B. Plumb, then speaker of the Senate, from which the last verse is hereby presented:

"Long may your honoured years increase,
Crowned with prosperity and peace
With heartfelt joy this day we hail,
Best wishes speed by wire and rail,
While Britains flag on sea and shore
Salutes our staunch old seventy-four".

Sir John A. Macdonald quietly passed away at a quarter-past ten, on the evening of Saturday the 6th day of June, 1891. His death evoked a sorrowful House of Commons. While making the official announcement in the House, on June 8th, the Speaker was unable to continue as he said "my heart is full of tears I cannot proceed further."

Young Wilfred Laurier, leader of the opposition, paid this tribute in the speech that was made on the occasion of the death of the Prime Minister:

"Canada's most illustrious son,
and in every sense Canada's
formost citizen and
statesman.---who, above all,

was the father of
Confederation,"

Included amongst the hundreds of individual sympathies to Lady Macdonald was a letter full of gracious sympathy, from Her Majesty, Queen Victoria, which only one who had experienced the like affliction could feel. Her Majesty, in recognition of Macdonald's distinguished services to the Empire, was pleased to grant to Lady Macdonald the dignity of a Peeress of the United Kingdom, with the title of Baroness Macdonald of Earncliffe.

Among the many tributes to Sir John A. Macdonald's memory is one from a long time friend, Mr. Gustavus Wicksteed:

"In death's cold arms our country's father lies
When shall his equal glad her longing eyes?"
"By distance parted when her people were,
Estranged and separate, scattered here and there,
He, by a compact firm and wisely planned,
Gave them for country all Canadian land.
And stretched o'er mountain steep and prairie broad,
For friendly intercourse, an iron road".

"Long with consummate statesmanship he swayed
The councils of the nation he hath made,
Contented for the right with tongue and pen,
And won by kindly deeds with tongue of men;
And old-time friends and old opponents vied
In patriot sorrow when Macdonald died".

THANK THE SPEAKERS

By

R.W.Bro. David C. Bradley

In thanking the two speakers (W.Bro. Charles Pearson and R.W.Bro. Donald Fleming), R.W.Bro. Bradley was reminded of the several references to the Institutions in the fair city of Kingston and that he was now more fully informed and in a better position to enlighten his Toronto Brethren of the difference between the two. He humorously continued by complimenting the efficiency of the Fire Department by being able to put out a fire in the bathroom before it reached the house.

However, in a more serious vein and on behalf of members and visitors of The Heritage Lodge, Brother Bradley first complimented W.Bro. Halloran for his fine description and brief history of the beautiful Kingston masonic temple. With reference to the Pearson and Fleming papers, both speakers had marshalled their facts and integrated personal experiences to make excellent presentations. Brother Bradley thanked Charles Pearson for bringing to light Macdonald's masonic career and Donald Fleming for fleshing out the political life of the great Canadian Statesman.

This was indeed a story skillfully told by both speakers, and we are indeed grateful for the time, effort and research they expended on our behalf. Brother Bradley concluded with a sincere heartfelt thank you which was unanimously supported by the applause of the Brethren.

**A PUBLIC LECTURE* ON
- SIR ALLAN N. MACNAB AN INTRODUCTION**

by

R.W.Bro. David C. Bradley

Good evening ladies and gentlemen. As your chairman this evening, we welcome you to another exciting happening about the life of the late Sir Allan MacNab.

The objects of the Masonic Past Masters' Association of the Hamilton Districts are to promote, develop and improve the study of Freemasonry and all matters pertaining thereto by means of discussions, debates, essays, addresses, lectures or papers on Masonic Education or other subjects.

One of the goals of the Heritage Lodge of Research is to develop and hear pure research on Masonic Education or other subjects.

R.W.Bro. Edmund Ralph, an officer of Heritage Lodge, and an historian at heart has been the catalyst for this evening and we publicly recognize his idea for such a happening and seeing it to its completion.

In this the Bicentennial Year of Ontario we wanted to present a research paper on some

*The first 'Public Lecture' was sponsored by The Heritage Lodge No. 173, and the Hamilton Masonic Past Masters' Association. It was held in the MacNab Street Presbyterian Church Hall, 116 MacNab St., S., Hamilton, October 30, 1984.

significant builder in Ontario's history, - someone who contributed to the cultural, social and political development, and who had Masonic roots as well.

For historians' sake, this lead to four names - William Jarvis, Thomas Rideout, Kivas Tully and who better than on the sesquicentennial of the building of Hamilton's historic Dundurn Castle than Sir Allan MacNab, especially here in MacNab Street Presbyterian Church at a time of year when ghosts of his past bump in the night, especially the night before All Hallows Eve. A sincere thanks to Marilyn Soules, Curator of Dundurn Castle for sharing Sir Allan's oil picture with us this evening.

However, prior to introducing our distinguished guest researcher, it was felt that a brief overview of Sir Allan MacNab - masonically speaking, would be appropriated to this occasion.

SIR ALLAN NAPIER MACNAB

-was initiated into masonry in St. Andrews' Lodge, Toronto, December 14, 1841 at the age of 43 years.

-passed to second degree in the Barton Lodge, Hamilton, January 12, 1842.

-While still a Fellowcraft, was named Provincial Grand Master of Canada, under the Scottish Constitution - (August, 1842, while in Scotland taking part at the cornerstone laying of Victoria Hall, a building used for the

General Assembly for the Church of Scotland).

-raised to a Master Mason in St. Andrews' Lodge, Toronto, on December 29, 1842.

-received his patent from the Grand Lodge of England as Provincial Grand Master for Canada West in 1844 on August 28.

-thus the Third Provincial Grand Lodge was organized under his direction on August 9, 1845 in Hamilton, which lasted until July 14 1858, when the Ancient Grand Lodge under MacNab and the Grand Lodge of Canada were united into the present Grand Lodge organization.

MacNab's position in the Craft was largely nominal, yet his position in political and social circles gave the Craft an honoured position in the province.

Much controversy surrounded Sir Allan's death and burial in August 1862, when this 64 year old Baron died from bilious fever. According to research his brother's widow, who had taken charge of his household after his wife's death in 1846 was a Roman Catholic, who at his death bed, claimed to have admitted a Roman bishop to administer baptism, confirmation and extreme unction as provided by the Church of Rome. - thus making a convert of a worshipper of 27 years at Christ Church Cathedral on James Street North, --who prior to its building had been a constant attender at what is now St. Paul's Presbyterian Church.

The August 12, 1862 edition of the Hamilton Spectator carries the account of MacNab's burial in the family plot on the grounds of Dundurn on the previous day.--as the

will had stated, between his two wives--under the direction of his sister-in-law who was the executrix of the will.

Seventy-five years ago this past summer, (1909) when the City of Hamilton purchased Dundurn for a City Park, fifteen bodies buried in the MacNab plot were re-interred in Holy Sepulchre and Hamilton Cemeteries.

In 1967, the Canadian Club of Hamilton, placed a memorial stone in Holy Sepulchre Cemetery, marking the resting place of Sir Allan and family members, and I read from a photo of it:

THIS STONE MARKS THE RESTING PLACE OF

SIR ALLAN NAPIER MACNAB, BARONET

1798-1862

PRIME MINISTER OF THE CANADAS

1854-1856

DR. ROBERT LOCHIEL FRASER III

A Brief Biographical Resume

by

R.W.Bro. Wayne Elgie

-his forebearers came to Hamilton from the Highlands of Scotland in the mid 1850's and the family name has remained here since.

-his great grand parents had 11 children, and all had to wear kilts so,

- 1) they would get into lots of fights, thus they would learn to hold their own

- 2) they would not forget their heritage

-Gaining a very solid inspirational education in the Hamilton Public School system, he graduated with a B.A. from McMaster in 1970, an M.A. from Carleton in 1971, and a Ph.D. from U of T. in 1979.

-A specialist in Upper Canadian history, he is currently involved in preparing

- 1) a biography on Robert Baldwin

- 2) a book on law, society and politics in Upper Canada for the Osgoode Society.

- 3) a History on the Hamilton area to 1846

- 4) a History of the Argyll and Sutherland Highlanders,

as well as being a member of the editorial board of Volume II of the dictionary of Hamilton Biography. Possibly he may even allude to another book which he will assist launching on next Thursday, November 8, 1984, at the Hamilton Convention Center.

- Since 1976 he has been employed as the editor of the Dictionary of Canadian Biography - U. of T., as well as a part-time professor at Victoria College, U of T., and McMaster.

- He is married to a lovely lady, Barbara, and is the proud father of two adoring children - Catherine and Robert Lochiel IV.

- With all this, how he finds time to enjoy jogging, hockey, and weight-lifting must require 12 day weeks with 32 hour days.

-Dr. Fraser will entertain discussion, dialogue or questions after his presentation.

-I am honoured to present a husband, a father and a scholar renown, doing what he enjoys most

- Historical Research.

THE MAKING OF THE PEACEABLE KINGDOM FROM TORYISM TO CONSERVATISM:

a new perspective on Sir Allan Napier MacNab

by

Professor Dr. Robert L. Fraser

When I was first asked to prepare a paper on Sir Allan Napier MacNab, I wondered about the suitability of the theme -- MacNab as a 'builder', a man who had made a significant contribution to Ontario or Canadian history. Certainly, I thought, he is Hamilton's foremost historical citizen, the one name almost anyone in the region could seize upon from its early history. Yet obviously that easy association has more to do with the presence of Dundurn Castle than MacNab's impact on Canadian history.

MacNab was a soldier, a lawyer, a businessman, and a politician; he was Hamilton's only premier/prime minister. But his historical reputation is such, and his tenure as leader of the Conservative party so brief, that a recent book on the pre-Confederation premiers omitted a chapter on him.¹ Local historians have always had a fondness for Sir Allan and his exploits and cherished the various aspects of life.² Professional historians have, however, usually consigned him to the periphery of public life. At best, they have regarded him as a figurehead, a symbolic leader of the political forces of early Canadian reaction: at worst, a caricature - a Highland Colonel Blimp, cursing with empty-headed vituperation the march of

political progress.³ Others, who have taken him a trifle more seriously, portray him as a figure of coarse venality, a land speculator, railway promoter, and urban booster more interested in self-service than public service, whose only civic and public contributions were simply a by-product of unabashed greed and unbridled ambition.⁴ All-in-all, not a very flattering portrait of Hamilton's best-known, if not best-loved, historical figure. Only recently has MacNab been the subject of a full-length biography by a scholar. Although a warts-and-all account of his life, this new biography is the first sympathetic and revisionist treatment. Its focus is the man and his times, not the man and his castle.⁵

It will be some time before this new account percolates down through the several levels of historical understanding. In the meantime, perhaps MacNab is an appropriate figure to represent a city derided for its tarnished image of dirty air, polluted water, working-class lunchbuckets, satanic steel mills, and hard-rock sports teams. In spite of my initial reservations about this topic, I am convinced that MacNab is no more deserving of his reputation, an affable Scottish buffoon, than Hamilton is of its. How then do we reassess this man? Where do we begin to restore the historical balance?

Historians differ, and widely I might add, as to the most important elements of society, the causes of change, and the enduring influences. To my mind, the most significant feature of any society is its political culture by which I mean the basis of accord as to the fundamental direction and purposes of society. Canada is a constitutional monarchy whose

polity has been distinguished by a minimum of political strife, especially of the violent nature, for almost 150 years. The combination of political stability with constitutionality and the rule of law is rather unique in this world. Canada is a peaceful society and that trait derives not from force or repression but rather from a consensus about, and widespread acceptance of, fundamental goals. If one has no more acquaintance with world events than the front page of the daily newspaper, the perception strikes home. Most countries are plagued, in their day-to-day existence by unrest, disorder, and violence. And even within the western world few societies can boast a period of stability and constitutional rule equalling Canada's.

During the turbulence of the 1960s some Canadian literati struck upon the metaphor of the 'peaceable Kingdom' to express the uniqueness of what was then called the 'Canadian identity'. Of course, the term gained cogency by the inevitable, and usually favourable, comparisons with the United States which was then undergoing a period of turmoil associated with urban decay, racism, the student rebellion, and the horror of the Vietnam war. By contrast, Canada was a peaceable haven, an alternative to the nightmarish insanity of life in the most advanced technological society in the world. But surely this analysis represents straying of the worst sort from the topic at hand. Or is it?

But before bringing together MacNab and Canadian political culture -- which if you haven't already guessed is my purpose tonight -- I want to revert to a more general analysis

of Canadian society. There have always been some historians ready to deride the self-righteous and hypocritical preening of historical feathers that seems to go with moral poturing about the superior quality of Canadian life. Historians, especially of the left, have been quick to demonstrate that not everyone was part of the Canadian consensus. To them, the Canadian past is one of conflict: social violence of a punch-up in a local bar, to the conquest of 1760, the rebellions of 1837-38, the two uprisings in Manitoba, labour strife, the numerous instances of aid to the civil power, and the treatment of various minorities, whether religious, national, sexual, or even regional. Point made! The past is not perfect and no one should be so gullible as to think it so. None the less, the singular fact remains: by comparison with other societies, our past is relatively free from political strife. Rebellion, coup d'etat, insurrection, extreme political agitation are largely unknown. When faced by the apprehension of political upheaval such as the FLQ crisis of 1970, Canadians reacted collectively with horror and unquestioning support of the Liberal government's unseemly haste to suspend the constitution in order to deal with, in an ahistorical and unsatisfactory manner, a handful of terrorists. The most interesting aspect of that affair was the reaction to it.

So then, if there is a reality to the 'peaceable Kingdom', how did it come about? More important, for the purpose of this topic anyhow, is the usefulness of the metaphor in offering us a new perspective on Sir Allan. A standpoint by which MacNab the politician can be legitimately understood as a 'builder' -- a builder of political culture. The political

legacy of an orderly, peaceful, and constitutional society comes down to the present from the aftermath of the rebellion of 1837: it is the bequest of the politics of the 1840s and the 1850s and Allan Napier MacNab, the politician, loomed large in the events of those years and played a decisive role in fitting out this magnificent inheritance. Do I exaggerate? No one should have any illusions about the reality of life in the heartland of the most modern, technological societies on earth. Yet who would prefer the political cultures of Nicaragua, Argentina, Russia, China, Lebanon, or even Portugal, Spain, Italy, Germany, or France? Canada was not always a peaceful society and in the years before confederation political tensions were at their height. Upper Canada, in particular, was a rude, brawling society divided on the grounds of religion, nationality, politics, and region. Hugh MacLennan, one of this country's most famous novelists, used the title "Two Solitudes" for one of his best-known works as a metaphor for this country's cultural duality. Expanding on this insight, one might see Upper Canada as a society of many solitudes. Although there was an underlying consensus based upon a common desire for economic improvement, conflict was more apparent. Ultimately most causes of friction manifested themselves politically as one group or another tried to shape the institutions that touched them, or change the structure of government that affected them. The consensus upon which was forged the Canadian political culture was only apparent in the aftermath of rebellion and even then not to all the key political players.

Upper Canada's constitution was provided by the Canada or Constitutional Act of 1791.

This crucial document was penned in response to the experience of the American and French revolutions. The last thing British politicians wanted was a re-enactment of 1776-83, the American War of Independence. They understood political society in terms of monarchy, aristocracy, and democracy and their degenerate (or unconstitutional) forms: tyranny, oligarchy, and anarchy. The uniqueness of the British constitution was that it combined all three forms in a mixed or balanced constitution in which each constituent element held the others in check, thus preventing degeneration, and preserving the hallmark of the constitution, liberty. To this type of mentality the American revolution had resulted from an excess of democracy; in other words, the colonial assemblies of America, had had too much unchecked power. Thus, Upper Canada was to have the "image and transcript" (in Simcoe's words) of the British constitution. The lieutenant governor and Legislative Council represented the non-elective, monarchical and aristocratic elements, the House of Assembly the democratic. By this constitutional means they hoped, not only to preserve, but to build a conservative (although the word was not yet in use then) counter-revolutionary society in Upper Canada. The problem, however, was that the colony lacked the social and economic structures which gave an aristocratic society its foundations. Moreover, the availability of cheap land made the property qualifications on the exercise of the franchise almost meaningless. Whereas in England such restrictions ensured a very small electorate, Upper Canada had, to all intents and purposes, universal manhood suffrage. Thus, people from whatever national group, religious denomination, area, or political

stripe had a means of exercising a degree of influence on the structures and directions of society -- at least until 1837. The society envisioned by the constitution of 1791 could not be just appropriated and organically imposed on a virtual wilderness. The vital defence, which was undertaken from the War of 1812 to the Union of 1841, of a conservative society with subordination or orders, deference, and the union of church and state had its focal point in, and sanction from that constitution. But the hierarchy implied by this policy met stern opposition from the 1790s on. For many years MacNab was one of the worst symbols of the tory order.

There is no need to rehash the contours of MacNab's career: it is not the point of this talk and the details are readily available elsewhere. But some context is necessary. He came to Hamilton in 1826 and set up his law practice. A man of enormous ambition, he built for himself a sound foundation for financial success by his legal affairs and land speculation. Slowly too his interests and ambition focussed more clearly on Hamilton itself and politics. He was elected to the House of Assembly in 1830. He had already become prominent by virtue of his role in an affair known as the 'Hamilton outrage', one of a series of notorious incidents which helped, at a very early stage in its history, to give this city a reputation for violence. Other episodes include the tar and feathering of George Rolph, the execution of Michael Vincent in 1828, and the beating of William Lyon Mackenzie in 1832. MacNab earned his political spurs as an advocate of Hamilton's local interests and its economic pretensions; politically, he came to the fore of provincial

politics for his role in the repeated expulsions of Mackenzie from the assembly in the early 1830s.

In the decade of the 1820s diverse interests, representing the spectrum of solitudes mentioned earlier, came together under the banner of moderate political conservatism and an unhesitating commitment to local economic development. From the days before the War of 1812 to the present, the Hamilton region has been dominated politically by a handful of politicians who have embodied these concerns so dear to the area's political culture: John Willson, a self-educated Methodist farmer from Saltfleet was the first; Allan MacNab was the second; John Monro has been the most recent. Of all these men from earliest settlement to the present, MacNab rose to the greatest heights and has had the most enduring significance.

That greatness, however, was not apparent to contemporaries when MacNab ruled Hamilton like a tribal chieftain. Increasingly through the 1830s, he became associated with the tory elite, often known as the "family compact". From 1828 to 1837, political strife deepened across the province. When in December 1837 rebellion broke out north and west of Toronto, and down the Niagara peninsula and west to Oxford County, the one bastion of loyalty was the Hamilton area. In the aftermath of the rebellion, which itself in the rather ludicrous affair on Yonge Street was put down by MacNab, the laird of Dundurn at the head of the loyal men of Gore earned and usually unedifying reputation for the harshness with which the rebellion and its sympathizers were suppressed. MacNab's own stature was bolstered by his

conduct in burning the Caroline, the steamer supplying Mackenzie's unsuccessful insurgents, then quartered on Navy Island in the Niagara River. In short, MacNab had become the symbol of extreme tory reaction and at that even many of them had doubts about his bellicose impetuosity as witnessed by the war alarms occasioned by the Caroline affair.

The rebellions had precipitated a crisis which called for resolution and slowly but surely British imperial authorities moved to defuse the explosive situation which had been so long in the making. Their solution was union of Upper and Lower Canada and a reconstituted Executive Council to take cognizance of popular representation in the assembly. A radical alternative for the Canadas had been eliminated by the crushing of the rebellions; the high tory vision was still viable, although considerably diminished, buttressed by leaders ensconced in positions of power and influence. During the 1840s MacNab emerged as the leader of ultra-toryism, a seeming relic of the abuses that had characterized compact toryism and plunged society into rebellion, an empty-headed high priest of reaction. Usually from this period on, historians dismiss him as at best a symbol or figure-head, at worst, a dangerous clown.

The 1840s were a low point in MacNab's life: financial crisis, the illness and death of his wife in 1846, the loss of his commission as militia colonel. Yet historians' impressions notwithstanding, he did not remain a hidebound dinosaur of Upper Canada's tory past, the toryism that was tied to the constitution of 1791 and the aristocratic society it entailed. From 1844 to 1847 he

served as speaker of the assembly earning well-deserved plaudits from political friends and foes alike for his fairness as arbiter of debate. Moreover, his gestures to the French-Canadians and his personal affability gained him widespread respect. He now returned to one of the constants of his own life, economic development and improvement, and helped to guide the Canadas into the railway age. None the less, he still epitomized high tory extremism especially in his denunciation of the Rebellion Losses Bill of 1849, an event which triggered riots and the burning of the Parliament buildings in Montreal by a tory mob. Surely, few scenes stand out in such marked contradistinction to the 'peaceable kingdom' than a flaming legislature torched, in part, by the language of those such as MacNab invoking the loyalism of the pre-rebellion period. Through the infamous debate on this bill MacNab's attacks upon the government were little less than inflammatory; his denunciations of the governor, Elgin, scathing for his alleged pandering to French interests. By late 1849 MacNab was ill and wracked by depression. From 1836 to 1849 he had been a belligerent warlord of high toryism. Now, recovering from a near fatal brush with death, he changed: a turning-point had been reached and in a manner as real as it was apparent he turned his back on the excesses of his tory past.

The politics of the 1840s and the 1850s represented a sorting-out of what the rebellions had meant and what the new political reality of British North America would be. From hindsight what is most clear is the pressing need for: 1.) responsible government 2.) separation of church and state 3.) a

committed program of economic development and 4.) an accord, or modus vivendi, with French Canada. After 1849 MacNab turned his back on the extremism that marked men such as Chief Justice John Beverley Robinson, who, in a letter written from Hamilton in 1851, denounced the "coarse vulgar democracy" of society and envisioned a return to the natural hierarchical order within a generation or two. MacNab plunged himself into the affairs of the Great Western railway, supposedly declaring, "my politics are railways." In the process he struck the most responsive chord in Canadian society. More important, he was one of the key architects of political rapprochement, the coalition between English and French Canadian conservatives and disenchanted reformers. It was to be the genesis of one of the most fundamental institutions of Canadian political life -- the Conservative party. One hundred and thirty years ago, the MacNab-Morin ministry as it was called established a government based on coalition, compromise and moderation. The alliance was the basis of John A. Macdonald's enormous success and, in the post-Confederation era, kept the Conservatives in power with but one brief episode until 1896. Just this year Brian Mulroney forged those links yet again and brought his party back to power, and back to the political reality of the 1850s.

One always pays a price for abandoning principles, no matter how loathsome to many, and MacNab has been censured for deserting high tory ranks. But that faith was incompatible with political accord and in this respect it is interesting that it was MacNab's government which abolished seigneurial tenure in 1854 and secularized the clergy reserves the same year removing two of the most persistent thorns in

the Canadian body politic. His premiership was brief and in the end he was supplanted as leader by Macdonald. Yet the making of political peace required the burial of ultra toryism and it took the leading ultra himself to do it. It is fair to claim that Canadian political is conservative and in its characteristic shape originated in the 1850s. It was, as a leading Upper Canadian tory John Macauley of Kingston put it, but a "diluted Toryism", and for that, in large measure, we can credit MacNab. The peaceable kingdom did not just happen, it was a political work wrought by men such as MacNab and achieved by substantial compromises. And peace, order, and good government -- the credo of Confederation -- was their legacy to us.

Footnotes

These few notes are meant solely as a guide to some of the literature on MacNab. It was not thought necessary for the purpose of the lecture to provide full scholarly documentation. Persons interested in specific points should contact the author.

1. J.M.S. Careless (ed.), The Pre-Confederation Premiers Ontario Government Leaders 1841-1867 (Toronto Buffalo London, 1980).

2. Typical examples of such loving treatment are: T.M. Bailey, History of Dundurn Castle and Sir Alan MacNab (Hamilton 1943) and C.A. Carter, The honourable and gallant knight (Hamilton 1969). Marion MacRae's MacNab of Dundurn (Toronto 1971) concentrates on the castle and not the man.

3. Donald Creighton, John A. Macdonald the young politician (Toronto 1952) and J.M.S. Careless, Brown of The Globe. Vol. 1. (Toronto, 1959) consign MacNab to the periphery of events and in rather dismissive fashion.

4. P.A. Baskerville, "Sir Allan Napier MacNab," Dictionary of Canadian Biography IX.

5. Donald R. Beer, Sir Allan Napier MacNab (Hamilton 1984). Of interest is the fact that the first copies of this book appeared the night of the lecture.

THANK YOU

by

R.W.Bro. David C. Bradley

It is with great pleasure that I undertake the task of thanking Professor Robert Fraser. I congratulate our speaker on his lecture on Sir Allan Napier MacNab, the Making of the Peaceable Kingdom. He has woven his threads of evidence, and marshalled his facts and arguments in excellent fashion to provide an interesting and stimulating history of one of the pioneers of our province. This new perspective of Sir Allan Napier MacNab has contributed fresh knowledge to our understanding of his life and times. The speaker has demonstrated a flair for searching out and placing together the significant facts and events to round out a story of one man's life and his contribution to the society in

which he lived and to the legacy of sound government that he worked for. The speaker has placed Sir Allan Napier MacNab in a new context and we are grateful to him for this, and for the enlightenment he has shed on the biographical material.

I thank him on behalf of the Heritage lodge and of the Hamilton Masonic Past Masters and Masters Association. At a moment like this, I feel that the simplest words are best to express our gratitude. I am always reminded of Shakespear: "I can no other answer give than thanks and ever thanks, for oft good deeds are shuffled off with such uncurrent pay." So, this evening, I will shuffle off his good deed in coming to Hamilton to give his lecture with a simple 'thank you', but I want him to know that, although the words are simple, they are a very sincere and heartfelt thank you.

OUR DEPARTED BRETHREN

The following names of deceased brethern have come to our attention during the past year. Dates did not accompany notification of death.

HENRY JOHNSON ARMSTRONG, P.M.
Toronto
Temple Lodge No. 649.

ALLYN FAST, P.M.
Fort Erie
Acacia Lodge No. 580.

WILLIAM R. CAMPBELL, M.M.
Brockville
Salem Lodge No. 368.

HARRY JOHN DOWSETT, P.M.
Willowdale
Bedford Lodge No. 638

JOHN EDWARD TAYLOR
Oakville
St. John's Lodge No. 40

FRED WILLIAM BOWERY, P.D.D.G.M.
Brantford
Doric Lodge No. 121.

REGINALD FOREST-JONES, P.M.
Kitchener
Trevethin Lodge No. 6008, G.R.E

Brotherhood Lodge No. 723
DERRICK L.F. GAME, P.M.
Brampton
Ionic Lodge No. 229

WILLIAM HAMILTON WELLS, P.D.D.G.M.
Paris
St. John's Lodge No. 22.

WE CHERISH THEIR NAMES

* * *

IN MEMORIAM
JOHN EDWARD TAYLOR

1901 - 1984*

John Edward Taylor has gone his last journey, and we shall miss him. He was born eighty-three years ago in London, England, and went to school there before going out to India for several years. Then he settled in Canada, and was trained as an accountant. He worked with the Income Tax Department for a long time, and then served as Librarian of Osgoode hall.

He was initiated into Masonry in St. John's Lodge, No. 40, G.R.C., Hamilton, in 1935. In due course he affiliated with Ionic, No. 25, Toronto, and became its Archivist. The history of the Craft came to play a large part in his life, and beginning in 1949 he published the fruit of his labours, in such places as the Bulletin of the Committee on Masonic Education, the Papers of the Canadian Masonic Research Association, the Transactions of Quatuor Coronati Lodge, the Proceedings of The Heritage Lodge, and The Freemason. He also contributed to the official history of Masonry in Ontario, Whence Come We?

*Prepared for the Lodge Proceedings by R.W.Bro. Wallace E. McLeod.

His work brought him into contact with students all over the world, and he was proud to count among his friends R.W.Bro. A.J.B. Milborne (the history of Quebec) and Bro. Harry Carr (the Secretary of Quatuor Coronati Lodge).

For many years John served as Local Secretary of Quatuor Coronati for the whole of Ontario. On his retirement he moved to the North. While there, he reorganized the library of Espanola Lodge, No. 527, which showed its appreciation by giving him a life membership.

In 1976 he was made a member of the Masonic Order of the Blue Forget-Me-Not, an honour conferred upon Masonic writers, particularly in the United States. He finally received a measure of recognition even in his own province, for in 1977 the Grand Master announced that he had awarded the William Mercer Wilson Medal to John E. Taylor. John passed to the Grand Lodge Above on 12 November 1984.

John Taylor was a tireless collector of information and had an orderly well-stocked mind that made him a rich source of unexpected anecdote. He despised laziness, incompetence, and intellectual dishonesty, and those who came short of his standards sometimes felt the rough side of his tongue. But anyone who had the wit to seek his help found him generous with his time, his knowledge, and his books. He must rank among the top three or four students of masonry that Ontario has ever produced, and we have good reason to recall his life with gratitude. "So he passed over, and all the trumpets sounded for him on the other side."

GRAND LODGE OFFICERS (1984-1985)

THE MOST WORSHIPFUL THE GRAND MASTER

M.W.Bro. Ronald E. Groshaw

31 Princess Margaret Blvd., Islington, M9A 1Z5

THE DEPUTY GRAND MASTER

R.W.Bro. A. Lou Copeland

7449 Victoria Park Ave., Markham, L3R 2Y7

THE GRAND SECRETARY

M.W.Bro. Robt. E. Davies

P.O. Box 217, 363 King St., Hamilton, L8N 3C9

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LODGE OFFICERS (1984-1985)

W.M.	R.W.Bro. C. Edwin Drew
I.P.M.	R.W.Bro. David c. Bradley
S.W.	R.W.Bro. Robert S. Throop
J.W.	W.Bro. Albert Barker
Chap.	R.W.Bro. Arthur Watson
Treas.	R.W.Bro. Duncan J. McFadgen
Sec'y.	R.W.Bro. Rev. W. Gray Rivers
A.Sec'y	W.Bro. George Moore
S.D.	R.W.Bro. Edsel C. Steen
J.D.	R.W.Bro. Edmund V. Ralph
D.C.	R.W.Bro. Balfour LeGresley
I.G.	V.W.Bro. Donald B. Kaufman
Tyler	W.Bro. Stephen H. Maizels
S.S.	R.W.Bro. Wilfred T. Greenhough
J.S.	W.Bro. Frank G. Dunn
Org't.	R.W.Bro. Len Hertel
Hist'n.	W.Bro. Gregory C. Robinson
Arch't.	W.Bro. Glenson T. Jones
Editor	R.W.Bro. Jacob (Jack) Pos

PAST MASTERS

1977-78-----R.W.Bro. Jacob Pos (Founding Master)
1978-79-----R.W.Bro. Keith R.A. Flynn
1979-80-----R.W.Bro. Donald G.S. Grinton
1980-81-----M.W.Bro. Ronald E. Groshaw
1981-82-----W.Bro. George E. Zwicker
1982-83-----R.W.Bro. Balfour LeGresley
1983-84-----R.W.Bro. David C. Bradley

CHAIRMEN, LODGE COMMITTEES (1984-85)

General Purposes-----R.W.Bro. R.S. Throop
Membership-----R.W.Bro. E.C. Steen
Refreshment-----R.W.Bro. W.T. Greenhough
Information-----R.W.Bro. F.J. Bruce
Data Bank-----W.Bro. F.J.M. Major
Museum-----R.W.Bro. J. Pos
Library-----W.Bro. D. Cosens
Publications-----
Advisory-----V.W.Bro. S.L. Thurtell
The Corporation:

President - J. Pos
Secretary - E.V. Ralph
56 Castlegrove
Don Mills, M3A 1L2

COMING EVENTS

Wednesday, September 18, 1985 - Regular meeting
(Cambridge), Election of Officeres and
paper presentation by V.W.Bro. Stewart
Thurtell.

Wednesday, November 20, 1985 - Regular meeting
(Cambridge), Installation and Investiture
of Officers and official visit of
D.D.G.M. of Waterloo District.

Thursday, January 30, 1986 - Second Annual
Heritage Banquet (Toronto).

Wednesday, March 19, 1986 - Regular meeting
(Barrie).

Saturday, May 17, 1986 - Regular meeting
(Brockville).

Check your Lodge Summonses for more details.

J. Pos, Editor



DAVID C. BRADLEY

Worshipful Master 1983 - 84

Initiated in Queen City Lodge No. 554, 1954
 W. Master of Doric Lodge No. 316, 1968
 D.D.G.M. Toronto District 3, 1973
 Ch. Member The Heritage Lodge No. 730, 1977
 Board of General Purposes, 1980 -
 Author of 'Towards the Square'
 Editor of 'Newsletter', published by the
 G. Lodge Committee on Masonic Education
 Editor'l Committee - 'Meeting the Challenge'
 - 'Whence Come We'

